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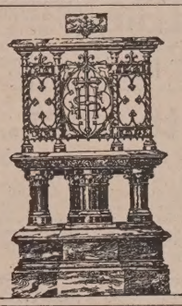

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The Living Church.

SATURDAY, AUGUST 8, 1891.

THE Bishop of London has collated Canon Newbolt to the chancellorship of St. Paul's Cathedral, and Canon Browne to the treasurership.

THE consent of the majority of the Standing Committees to the consecration of the Rev. Dr. Nicholson, Bishop-elect of Milwaukee, has been received, and the documents have been forwarded to the Presiding Bishop.

IN Mr. Anketell's letter of last week, quoting noble words from a recent baccalaureate sermon, the types gave credit to Dr. Potter. Dr. Patton was the teacher of that strong Church doctrine. He is the president of Princeton College.

THE consecration of Canon Legge as Bishop of Lichfield is now definitely arranged to take place in Westminster Abbey, on the feast of St. Michael and All Angels, Sept. 29th. The consecration of Dr. Gott as Bishop of Truro, and the Rev. W. M. Carter as Missionary Bishop of Zululand, is likewise fixed for the same date in Westminster Abbey.

THE nomination of Archdeacon Reeve to be Bishop of Mackenzie River in succession to Bishop Bompas, who has undertaken the new diocese of Selkirk, has been approved by the Archbishop of Canterbury. The new Bishop was educated at the Church Missionary College, Islington, and was ordained by the Bishop of Rupertsland, in 1868.

EVEN *The Churchman* has its word of condemnation of Dr. Rainsford's assault on the Church:

> Does Dr. Rainsford see nothing reprehensible in morals, and nothing offensive to good taste, in applying the exultant language of the prize ring to describe a great and undeserved misfortune of the Church? If every word he says were as true as nine-tenths of them are sheer perversions of the truth, the publication of them in such language, and in such a spirit, would be little to the credit of a clergyman whom the American Church has received and treated with boundless hospitality.

THE Bishop of Newcastle, while standing recently on the platform at Bilton Station, observed a man, not quite sober, take the crossing at the north end of the station. A goods train rushed into the station, and without a moment's hesitation, the Bishop, seeing the danger the man was in of being killed, ran to the spot, seized him, and just in time cleared the line with his burden. So near was the escape, that an eye-witness states that the Bishop's coat tails were seen to touch the train.

THE Bishop of St. Asaph recently received into the English Church, in the private chapel of the palace, three Roman Catholics. At the annual meeting of the Denbigh and Flint Baptist Association, reference was made to the statement of the Bishop at Lampeter that seventeen Nonconformist ministers had applied to him for holy orders; and it was resolved that the secretary of the association should send a circular to every minister to find out the truth or untruth of such statement. The Bishop of St. Asaph received, a few days ago, another application from a leading Baptist minister.

THE Christ Church (Oxford) Mission at East India Docks, celebrated its tenth anniversary on Thursday, July 9th. Miss Catherine Phillimore, who was accompanied by Viscountess Boyne and Lord Norton, placed the foundation stone of a mission house for the Clewer Sisters, which will be Miss Phillimore's gift to the mission. A beautifully carved oak sanctuary door, the work of the Misses Liddell, daughters of the dean of Christ church, was also used for the first time. Canon Body preached for the Bishop of Lincoln. Other services were held in the evening, the Rev. M. B. Noel, vicar of St. Barnabas, Oxford, being the preacher.

THE Archbishop of Canterbury and the Bishop of Ripon have consented to preach the opening sermons of the Church Congress at Rhyl. The first subject will be: "The Church Revival in Wales: its Rise, Progress, and Future Prospects," on which the Bishop of Chester, Viscount Emlyn, the dean of St. Asaph, and Sir R. Cunliffe will speak. The second will be: "The Church in Relation to Nonconformity, (*a*) Points of difference, (*b*) Possibilities of our Position," the debate on which will be opened by Earl Nelson. The Congress programme has been finally arranged, and will be issued immediately. The example set by Wolverhampton in 1887, will be followed in October at Rhyl. The sectional meeting will be dispensed with, and thus the attention of the Congress will be concentrated on one subject at a time.

THE Bishop of Worcester has nominated Canon Bowlby, rector of St. Philip's, Birmingham, as Suffragan-Bishop of Coventry. *The Birmingham Daily Post* says:

> The Suffragan, we understand, will not exercise his episcopal functions solely in a defined part of the diocese, but will act generally as an assistant to the Bishop of Worcester. It is obvious that the nomination of a suffragan brings to a close the movement for the creation of a bishopric of Birmingham. No portion of the income of the see can be spared for an endowment fund, a considerable demand being made upon it by the retiring allowance of the late Bishop; and no help is to be looked for from any other source of ecclesiastical revenue. The subscription list, which does not amount to a third of the sum required for the endowment of a bishopric, to say nothing of the provision of a cathedral, a bishop's residence, and a capitular and a diocesan staff, has made no movements for months past, nor is there any sign of any movement in the future. Under these circumstances it is evident that the project must be laid aside. Indeed, with the appointment of a suffragan-bishop, there is, on the grounds of necessity, no justification for proceeding with it.

THE news that Bishop Macrorie of Maritzburg has come to the decision to place his resignation in the hands of the Metropolitan is no longer open to question. The announcement was made in the diocesan synod which met in June, and was received with some surprise, so unexpected was the step determined upon by the Bishop. The period of his episcopate has been marked by a remarkable decrease of the schism which calls itself "The Church of England" in Natal. The followers of the late Dr. Colenso form a very small body at the present moment (only five congregations), and apparently the belief that the schism might be ended if a new bishop were appointed in Natal, has led Bishop Macrorie to sever his connection with his diocese. The motive is a strong one, but it is not possible to pass an opinion upon its justification until further particulars are received from Natal. Bishop Macrorie returns to England in a few months to assist the Bishop of a home diocese. The synod considered the question of the appointment of a successor to Bishop Macrorie, and the following motion, proposed by the dean, was passed *nem. con.*, after the Bishop had spoken in favor of it:

> This synod having heard from the Bishop that it is his intention to place his resignation of the pastoral charge of the diocese in the hands of the Metropolitan, takes this early opportunity in the hope of furthering the Bishop's decision that his resignation may be made the means, under God, of promoting peace and unity in the diocese, to publicly express its opinion as follows: "If it should be the regularly expressed wish of those members of the Church of England who have not received Bishop Macrorie as their Bishop, that the election assembly when called to elect a successor to the Bishop, shall delegate that task to some person or persons as provided in Section VII. Canon III, that such course should be adopted; it being understood that the expression of such wish carries with it the *bona fide* consent of all congregations of members of the Church of England in Natal to accept as the bishop the person who may be chosen."

A committee consisting of the dean of Maritzburg, the Rev. Canons Booth and Johnson, and Messrs. Paterson, Tucker, and C. Hitchins were appointed to take the necessary steps to give effect to the foregoing resolution.

"ONE Present" at the funeral of Mr. W. H. Gladstone, writing to *The Bucks Herald*, describes it as the most touching scene he ever witnessed. The procession moved slowly through the densely crowded and silent village. When the Bishop of Asaph, the vicar of Leeds, and the rector of the parish, met the flower-hidden coffin at the outer gate of the church, there was a momentary pause while the rector said the opening sentences of the Burial Office in a voice steadied by heroic self-control. The last parting from their first-born seemed to flash its bitter reality with fresh force on father and mother. With a face pale as the dead before him, and convulsed with a grief almost childlike in its helplessness, the aged father stood as if for the moment "touched by black despair, the shadow of a starless night," when the sweet boy voices of the choir broke in upon the solemn silence, chanting the words of Christian hope in tones the dead one loved. The mourners sat within the chancel, while the coffin rested close to the altar rail, as the due of the patron of the church. The vicar of Leeds read the lesson, which the tension of feeling welcomed with a tranquil relief, and even the most callous could not fail to notice how simple and intense was the faith of the mourners, and how *Christus Consolator* was bringing soothing comfort and calm confidence to their sorrows. Around the open grave stood a crowd whose faces were not those of mere lookers-on, but of true sympathizers and friends. The aged parents knelt upon the grass, and feelingly repeated the "Thy will be done" of the Lord's Prayer. When all was over, and the chief mourner borne quietly away by loving hands, the old man's sorrow, all through forgetful of itself, turns soothingly to the partner of more than half a century, and with tender care lifts her from her knees, as they both move slowly through the crowd in which it is no mere phrase to say that every heart beat with them in deepest sympathy.

FOR some reason the Bishop of Iowa has been singled out for special rebuke as an active opponent of the consecration of Dr. Brooks. Certain "lewd fellows of the baser sort," have sought revenge for his supposed activity (he has been confined to the house for some weeks by an accident) by publishing broadcast an accusation of plagiarism in his book, "Life Lessons from the Book of Proverbs," published some thirty years ago. If it is necessary to publish a refutation of the charge, the following, dictated to a representative of *The Davenport Democrat*, is sufficient:

> In the brief preface of the work I expressly disavowed the claim to originality, and referred to the lectures as drawn from my reading as well as experience. The illustrations and arguments, though intended to be in my own language, were necessarily from books and commentaries in the hands of every one. In the special case referred to in the associated press dispatch, it is evident that in printing the book, either from the newspaper report of the day used as "copy," or from carelessness in not following the original MS., particular acknowledgment was inadvertently omitted. As at the time of receiving the proofs, ten years after the delivery of the lectures, I was on my summer vacation and moving from place to place, the original "copy" was not sent to me with the proofs, and I did not have the opportunity of comparing the one with the other. In fact, I did not see all the proofs themselves; and changes and condensations were made at the printing office, for which I was not responsible. The absence of quotation marks and references in the paragraph referred to, is due to these circumstances. There may be other like instances in the book, but as I have never claimed for the work any other originality than the idea of grouping, as I did, the Proverbs for illustration and comment, I have never given the matter special thought. The plates of the work are not mine, and no opportunity for revision or correction has been afforded me. In fact, I had almost forgotten the existence of the book. I have written more than a score of books and nearly or quite a hundred monographs and pamphlets since this juvenile production appeared. The critic of my "History of the American Episcopal Church," in *The Nation*, referred to my carefulness in the use of quotation marks and in acknowledging the sources of my text, as "exasperating," and I am confident, even if some paragraphs, or even pages of a work, prepared over 30 years ago, may accidentally have been unacknowledged, that I have fully shown to the world both that I have original ideas and words at my command with which to clothe them.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

CITY.—Judge Tuley, last week, dismissed the bill brought by the St. Luke's Free Hospital to compel the executors of the late Tolman Wheeler to turn over to the hospital, $42,500, the proceeds of the sale of the property now occupied by the *Inter-Ocean* Building. The suit involved a construction of the will of Mr. Wheeler, executed Dec. 10, 1883, which devised the property in question to St. Luke's Hospital, subject, however, to a ground lease made by testator to the Chicago Savings Institution and Trust Company, running 20 years from July, 1872, and containing a provision giving a privilege of purchase for $42,500 at any time during the life of the lease. In Clause 3, the testator declares it to be his "will and direction that from the time of my decease, said St. Luke's Hospital shall become the owner of said lease, and have full benefit thereof, and of the rents then due or thereafter to accrue thereunder, and of any and all payments that may be made under any of the provisions of said instrument herein referred to as the lease aforesaid." Six months before the testator's death, the owner of the lease elected to purchase the premises, and Mr. Wheeler executed a deed. The money received formed a part of his personal estate at the time of his death. The question arose, "Did the testator intend to give the proceeds of the sale under the privilege of purchase given by the lease if the privilege was exercised during the life of the testator?" The decision of the Court was that he did not.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A meeting of the trustees of the cathedral of St. John the Divine was held Friday, July 24th, at the office of Drexel, Morgan & Co. Important action was taken regarding permanent plans for the building. The firm of Heins & Lafarge, of 5 Beekman st., New York, were appointed architects, a satisfactory understanding having been reached with them as to terms. The trustees and the committee of experts since they entered upon their task, have had under consideration over sixty designs, submitted by architects in Europe and America. The plans of Messrs. Heins & Lafarge were drawn, as the others, in accordance with the instructions of the trustees. But even their plans have not been adopted. Their appointment as architects is understood not to imply that the trustees are in all respects satisfied with the design, as they do not expect to adopt it without at least considerable modification. This plan was Byzantine in character, and followed in some particulars the celebrated St. Mark's of Venice, but was modern and individual in working out. It comprised a large dome covering a central space of great width and length, where the nave, transepts, and choir met. Two towers rose from the nave end of the cathedral, increasing the appearance of dignity and magnificence, and giving ample opportunity for beautiful and varied ornamentation. The trustees, without being entirely favorable to this design, have reached a conclusion that the work of the firm taken as a whole has exhibited greater fitness for the position than that of the other architects who were in competition, creditable as their plans also were. The architects thus selected will work up a final plan for examination and adoption. At this meeting of the trustees two vacancies were filled by the election to membership of the Rev. David H. Greer, D. D., rector of St. Bartholomew's church, and Mr. William Bayard Cutting.

The city authorities are taking steps to further improve the neighborhood of the site of the proposed cathedral of St. John the Divine, which is already the finest site in New York. Citizens of the vicinity have for some time shown a public spirit which has manifested itself in placing restrictions upon real estate in such a manner as to insure a handsome residence district as it becomes more and more built up. Last week city commissioners were appointed to appraise property adjoining Cathedral Parkway, which is a part of 110th st., between 7th ave. and Riverside Park. The appraisement is for the purpose of widening this splendid boulevard, which will be connected with Central Park, Morningside Park, and Riverside Park, where rest the remains of Gen. Grant. The Cathedral plot of ground is so placed that it was formerly crossed and cut up by streets. These streets have been permanently closed by the city so as to render the plot intact and assure an unbroken unity to the whole cathedral group of edifices. The surrounding property is greatly increased in value in consequence of these combined movements, and the future cathedral will have the advantage of a noble setting, which is thus being arranged specially for it in advance.

By the latest report of the Children's Fold, 95 children were admitted during the year, which with 142 in care at the year's beginning, made a total of 237 inmates. Of these 99 were discharged, leaving 138 in the two houses at the close of the season, 70 of whom were boys and 68 girls. The children discharged were in most cases returned to their parents or friends, restored to health or prosperity, enabling them again to unite with the household. Good homes were found in families for 11 boys and 8 girls. Seven boys were sent to the West through the cooperation of the Children's Aid Society. They had been in the Fold for from four to six years and had no relatives. The boys are all now at the large and convenient house, Central Park West and 92nd st., and the girls are at 155th st. between St. Nicholas and Amsterdam aves. Mrs. Elizabeth Butler has been placed over the whole work of caring for the children, and has fixed her office at the 92nd st. headquarters. The home to be the property of the Children's Fold is yet in the future. The building fund has been largely increased of late and now amounts to over $6,000. As soon as it reaches the sum of $10,000 the building will be commenced on the ground already secured. The boys now attend St. Michael's church and are under its pastoral care, being taught on Sundays at home. The girls form part of the congregation and Sunday school of the church of the Intercession, and have received much kindness from the rector and his parishioners. Medical aid has been gratuitously rendered as needed from time to time. Of the children sheltered during the year, 130 were received upon letters from the clergy or visiting ladies of 37 churches and chapels in the city. Some of these congregations have aided in the support of the institution. More of them have sent the children and made no contribution to the funds. A successful kindergarten has been maintained at a cost of $173, which was specially contributed for the purpose. The total receipts of the charity amounted to $21 072 21, of which $285 was "in memoriam" from Mrs. C. F. Shattuck, $102 from the estate of the late E. M. Attwater, $547,80 from offerings of the churches, and $15,036 86 from city appropriations. The expenses amounted to $21,072 21, leaving a balance in hand of $121.96.

The Rev. Dr. Nevin, of St. Paul's, Rome Italy, is making a visit to this country, and staying in New York.

Among recent liberal bequests to public institutions must be mentioned $5,000 to St. Luke's Hospital, and $5 000 to the Society of St. Johnland by the late David Stewart. The will of the late Rev. Charles William Morrill, former rector of St. Alban's church, was filed in the surrogate's office, July 21. After making a number of bequests to relatives and friends, including $40,000 to his brother, he leaves the following sums to public institutions: The American Society for Prevention of Cruelty to Animals, $1,000; N. Y. Society for Prevention of Cruelty to Children, $1,000; House of Mercy, $5,000: P. E Church Mission Society to Seamen, in memory of his father, Captain Chas. Montgomery Morrill, $10,000; N. Y. Protestant Episcopal City Mission Society, $10,000; Trustees of the Fund for Aged Clergymen of the Protestant Episcopal Church, $10,000; Orphans' Home and Asylum of the Protestant Episcopal Church, $5,000; House of Rest for Consumptives (which will now go to St. Luke's Hospital), $5,000; St. Luke's Home for Indigent Christian Females, $5,000; Charity Organization Society, $5,000; Veteran Fireman's Association, $5,000; the Trustees of the Cathedral of St. John the Divine, $20,000. From his share in the estate of Caroline Marx, he makes the following bequests in her memory: Home for Old Men and Aged Couples, $10,000; Church Mission to Deaf Mutes, $10,000; N. Y. Association for Improving the Condition of the Poor, $10,000; Sheltering Arms Nursery, $15,000; St. Mary's Free Hospital for Children, $5,000. The residue of the estate, the value of which is unknown, goes to his brother, John Vaughn Morrill, of Boston, who is made one of the executors.

The Shelter for Respectable Girls is just completing the 20th year of its work. Last year it had 172 beneficiaries, but now has a larger number, representing differing nationalities and religious bodies. The Shelter has done most timely work in saving or in rescuing from impending ruin. It gives a temporary home, secures situations, and extends its benefits to the girls after they obtain situations. It is greatly desired that there shall be a building or else a fund, the interest on which will provide for the rent of a house until the society can own a building. A small donation has been made by Mrs. Beekman de Peyster as a beginning of such a fund, and Sister Catherine, who is in charge, appeals for additional sums. The receipts for all purposes have been $5,149.46, and the expenses have exceeded this amount by $402.75.

On July 15th, the Rev. William S. Rainsford, D. D., rector of St. George's church, sailed for England on the White Star steamer "Majestic."

Bishop Gallaher, who has been temporarily sojourning in New York on account of his health, has gone to the University of the South, Sewanee, Tenn., where he will spend the remainder of the summer.

New "west doors" are being put up, at the Broadway part of the nave of Grace church. The old doors, which were exceedingly heavy, with heavy mouldings and headings, have been taken down, and made to do duty as part of a temporary screen behind which the workmen are at work. The new doors are novel in kind, and will prove an attractive feature of this prominently-located church, when completed. The body is to be constructed of massive oak, with a level plain surface. Upon this surface will be laid an intricate but light design in hammered bronze, with straps and bands, and open-work tracery. The doors are a memorial, presented by the senior warden. Services continue in the church without interruption.

On Tuesday, July 28th, occurred an anniversary of Col. Hadley's work in connection with the Rescue Mission of St. Bartholomew's church, at 42nd st. near 3rd ave. A large number of the rough class of men who have been reached, and many of whom have been reformed by the mission, assembled for the occasion. There were songs, solos, and choruses, instrumental music being aided by a chorus of 100 male voices. The exercises were exceedingly interesting, and gave evidence of the hard but successful work here undertaken.

An event of interest in connection with the judicial inquiry now making in the case of the Rev. R. Heber Newton, is the issue last week of his new book, "Church and Creed," composed of sermons, the first of which was preached the Sunday after the remonstrance against alleged uncanonical practices of himself and the Rev. Dr. Rainsford. He has added supplementary explanatory notes defining more clearly his views.

KINGSTON.—On July 25th, Bishop Potter laid the corner-stone of the new chapel of the Holy Cross, with impressive ceremonies. He was assisted by several visiting clergy. The choir of St. John's church rendered the music on the occasion. Bishop Potter delivered a very earnest and eloquent address, in which he dwelt at length upon the significance of the ceremony which they had gathered to perform with so much of dignified solemnity and reverence, as the building there to be erected would be the expression among the people of that neighborhood, of the Catholic Faith once for all delivered to the saints. In the course of his address he spoke very feelingly of the patience and self-sacrificing labor of the rector of St. John's church, the Rev. Lewis T. Wattson, in carrying this work through to its present stage of success against much opposition. The corner-stone was a cubic block of two feet of polished blue stone, on the face of which was carved the name of the church, the date of its erection, 1891, and in the centre was cut a handsome Latin cross. This stone was presented by Julius Osterhoudt. In the receptacle were placed the following articles: a Bible, Prayer Book, copies of THE LIVING CHURCH, *The Churchman*, *The Catholic Champion*, Journal of the Diocesan Convention, Bishop Potter's address to the last convention, a medal of the Confraternity of the Blessed Sacrament, and a history of the Holy Cross mission up to the hour of laying the corner-stone.

The chapel will be Gothic in form, and its dimensions will be 40 ft. front by 75 ft. deep. The walls will be of blue stone to the window sills, which will be about 5 ft. from the ground, and the remaining walls will be of brick. The cost of the structure will be about $8,000. The contract calls for its completion on October 15th, and it is hoped to have the first service in it on Nov. 1st, All Saints' Day. Great credit is due the Rev. Mr. Wattson for the success that has thus far attended this worthy and commendable project of founding a mission in the very heart of this city. He has pushed it forward with commendable energy and with tireless patience. There is a large and rapidly increasing population in that part of town where the chapel has been located, and its field of work is a wide and inviting one. A brilliant reception was tendered to Bishop Potter and the clergy by Mrs. James L. Van Deusen and her daughter, Miss Alida Van Deusen, at their residence at Cloverly on the Weinberg, from 4:30 to 6 P. M. About 150 guests were present.

NEWBURGH.—On Tuesday, July 28th, at 10:30 A. M., Bishop Potter consecrated to the worship of Almighty God, the church of the Good Shepherd. The services consisted of Morning Prayer, consecration, Confirmation, and Holy Communion. Fourteen clergy of the city and adjacent parish were present, and 18 candidates were confirmed. The congregation very generally sang much of the service with the vested choir of 30 voices, adding much to the heartiness of the music, and not detracting perceptibly from its precision. This church was started some ten years ago as a mission from St. George's church, in the south-western part of the city, and has been a very successful undertaking. The church building was completed less than a year ago, and contains, under one roof, church, parish building, Sunday school rooms, choir room, and rector's study. The Rev. John Marshall Chew is rector.

ANNANDALE.—The Rev. Dr. Charles Hoffman of New York has again shown his interest in St. Stephen's College by giving the institution $25,000. He gave a similar sum six months ago for building purposes in erecting needed new dormitories. The present gift is to endow the professorship of the Greek Language and Literature. This is additional to his offer to be one of ten to give $1,000,000 for endowment. During the past few years his benefactions to St. Stephen's have amounted to about $150,000.

MT. VERNON.—The rector of the church of the Ascension has sailed for Europe, intending to spend some time in travel in England and elsewhere. During his absence the services and work of the parish will be in charge of the Rev. H. I. Bodley.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The journal of convention gives the following statistics: Baptisms—infant, 374, adult, 155, total, 529; confirmed, 300; com-

municants, 3,795; marriages, 227; burials, 355; Sunday school teachers, 312, scholars, 2,999; value of Church property, $775,115; total of disbursements, $84,204.10.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

A transaction of no small importance to the place and parish was lately consummated at Wellsboro. The venerable and honored wardens of St. Paul's parish, Mr. John L. Robinson and Mr. William Bache, have purchased a valuable property, and given it outright for the founding of a Church school for girls. It consists of half a block of land and two dwelling houses. Persons in the parish and place have promptly subscribed money enough to fit up one of these houses for school purposes. An experienced teacher—a graduate of Mt. Holyoke and Wellesley—has been engaged as principal, and the school will open in September. It would be hard to find a place so well suited as Wellsboro for a first class boarding and day school for girls. It is one of the most beautiful places in the State; is 1,300 feet above the sea, and surrounded with the most varied and charming scenery. Its pure mountain air gives it a climate unsurpassed for healthfulness and comfort.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The annual commencement of Fairmount College has just been marked by three events of more than usual interest. Monday, the 27th, recitations in Latin, French, German, and English, music, free-hand drawing, and calisthenics were presented. Tuesday night, the school of music gave the grand concert, and Wednesday, the diplomas and certificates were delivered in the chapel by Bishop Dudley, of Kentucky, and the Rev. W. P. Du Bose, of the University of the South, chaplain of Fairmount. Scholarship, proficiency, conduct, all seem happily to show forth the high ideal of the principal, Mrs. Henri Weber, and teachers of this institution. The concert was a most enjoyable event and was presented to a crowded company of the best people of the Southern States. Bishop Dudley's address was eloquent, inspiring, and wise; his subject, "Freedom of Woman; Its Possibilities and Limits, Its Origin and Growth." Fairmount College offers to parents an ideal school; healthful climate warm enough for northern born, yet cool enough to entice one from the summers of the south, and its long holiday in the winter season, when city home life is at its happiest.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The Rev. Arthur M. Backus, who recently passed to his rest at Painesville, Ohio, where he has been quietly resting for the last two years, belonged to an old New England family. He was born in Troy, N.Y., in 1843. While engaged in mercantile pursuits in Detroit, Mich., he decided, through the influence of Dr. Worthington, to study for the ministry. He entered Nashotah Theological Seminary in 1870, and was graduated, B. D, on Ascension Day, 1875. He was ordained deacon in St. John's church, Detroit, by Bishop McCoskry, and the following year was advanced to the priesthood. In 1876, he was the assistant of the Rev. Dr. Brown, Trinity church, Cleveland. He was then made rector of St. Andrew's church, Elyria, Ohio, where he remained until January 1, 1880, when he became rector of St. Paul's church, Dedham, Mass. Here he did his most useful work, securing many gifts to the parish, through the liberality and devoted friendship of Ira Cleveland, Esq., the senior warden. A subtile illness compelled his resignation in October, 1889. Mr. Backus was married to the youngest daughter of the Rev. Lewis Burton, D. D., of Cleveland, who, with two children, survives him. Mr. Backus, among his other gifts, possessed a fine bass voice, and was thoroughly versed in the music of the Church. He was a member of the choir in St. John's church, Detroit, had charge of the music at Nashotah while an undergraduate, and sang at a number of public festivals in Cleveland and Boston. His early death was due to over exertion in saving a young lady from drowning at York Beach, in the summer of 1882. The funeral services took place at St. James' church, Painesville, Ohio, on Wednesday, July 22d, the Rev. William Gallagher, rector, officiating. Many floral tributes from sorrowing friends, and from his former parishioners in Dedham, Mass., were in the chancel, while the ladies of the parish had placed choice cut flowers in the font and upon the altar. The body was taken to Lake View Cemetery for interment, where brother clergy acted as pall bearers, and Bishop Leonard said the Committal and pronounced the benediction. Of him we may conclude in the words of another: "His life was very simple and unpretending, and although we can record of it, no great nor brilliant deeds, we can take comfort in the thought that he departed in the confidence of a certain faith, as well as in the satisfaction of a holy hope."

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The old frame church edifice on the south-east corner of 28th st. and Susquehanna ave., occupied for many years by the mission church of St. Chrysostom, is to be removed, and a larger and more commodious brick and stone structure will take its place. The new building will measure 75 ft. front, with a depth of the same dimensions; and the single story will rise to a height of 30 ft. The finest quality of stained glass will be placed in the church proper, and the entire altar furniture, including the pulpit, etc., will be manufactured expressly for the church. Large heaters are to be placed in the cellar for the diffusion of hot air, and the electric light will be used throughout.

Ground was broken on Thursday, July 30th, for the parish building of the church of the Holy Spirit, and work on the structure will be pushed as rapidly as practicable, so as to have it ready for occupancy some time in the autumn.

It is stated that St. Paul's church, Aramingo, Phila., has been burglarized, and memorial brass ornaments have been stolen therefrom. No arrests have been made as yet.

The Rev. John Edgar Johnson is in improved health, and hopes he will be able to resume the theatre services next winter.

The Rev. A. D. Heffern, for some time rector of Trinity church, Southwark, Phila., but now of the diocese of Pittsburgh, is to officiate at St. Thomas' church, Whitemarsh, during the month of August, commencing on Sunday, August 9th. The Rev. W. C. Starr, of the diocese of Delaware, is expected to take charge of the services at St. James the Less, during the absence of the rector, the Rev. Robert Ritchie, who will pass his vacation at Beverly, N. J.

The Rev. Simeon C. Hill, rector of Grace church, Mt. Airy, has gone abroad to take charge of the American chapel, Paris, during the absence of the Rev. Dr. Morgan.

WEST CHESTER.—The Rev. Wm. Bowen, of the diocese of Southern Ohio, will take charge of the church of the Holy Trinity, in this shire town, during the months of August and September.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

At the instance of Bishop Dudley, the Rev. W. H. McCready has been engaged as State evangelist for the diocese. During July he has organized Grace mission at Grand Rivers near the Tennessee line, held a mission at St. Peter's, Paris, and at Crescent Hill, near Louisville, at which points he reports a very favorable outlook for permanent Church work. A Mission at the chapel of the Good Shepherd, Lexington, will be held from Aug. 5th to the 14th.

The Rev. R. P. Eubanks, of Virginia City, Montana, has accepted the call to take charge of the mission stations at Mt. Sterling and Winchester.

The Rev. J. E. H. Galbraith, of Little Rock, Ark., has accepted the work at Beattyville and Proctor, Lee County. These points are very promising and flourishing, indicating rapid progress in Church work.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The year of work of the various organizations of St. Luke's church ended with the beginning of the summer, and their reports have been presented. The Auxiliary has held its monthly meetings with an average attendance of 40 members. The St. Augustine Society for colored women has been discontinued. Two new societies have been added, the Daughters of the King, and the Girls' Friendly Society. The amount received during the year was $483.98, which, including $275 24 on hand June 1, 1890, made $759 22. The total expenditure reached $709.47, leaving a balance of $49.75. The Industrial School has had 38 scholars enrolled. Some 39 articles were made by the little fingers, and the greater part of these were presented to the Sheltering Arms Nursery. The school has been entirely self-supporting, and a small balance remains in the treasury. The Basket Committee has had 33 active members and has raised $440 01. The Investigation Committee has investigated many cases of poverty and has rendered timely assistance under the direction of the rector. Mothers' meetings have been held on 29 occasions, with 16 members enrolled. The poor mothers have made many garments and have raised $75.64 toward a proposed memorial window in the new church. The Nazareth Guild has held eight monthly business meetings and five social gatherings. Visiting committees have been sent to the Church Charity Foundation, St. Phebe's Mission House, and the Day Nursery, to carry comforts to the inmates. The Committee on Employment and Distribution reports nearly 300 garments received and over 200 distributed. The Ergetai, a society of young ladies, made 166 garments, distributing them among public institutions. It also raised $94 98, of which the larger portion was given to St. Phebe's Mission. The Missionary and Mite Chest Committees, the Young Girls' Missionary Guild, and the Altar Committee have all done good work. The Committee for Visiting the Sick reports 84 visits, with the giving of books, clothing, groceries, coal, delicacies, and medicine, to such as needed them. In all this manifold parochial work, the rector, the Rev. Dr. E. A. Bradley, has taken a leading part, in addition to his special task of building the new church edifice.

ROCKVILLE CENTRE.—The Bishop consecrated the church of the Ascension, Sunday, July 5th. There were also present in the chancel and assisting, the Very Rev. Samuel Cox, D. D., dean, and the Rev. U. T. Tracy, almoner of the cathedral. Mr. P. R. Jennings, on behalf of the building committee and the vestry, presented the instrument of donation. The musical portion of the service was very impressive. A large congregation filled the church, which was decorated with flowers for the occasion. The parish, which has been under the fostering care of the cathedral, was begun only six years ago, through the energy of earnest laymen. The completion and consecration of the church crowns a hard but successful struggle. The edifice is of wood, centrally located in the town, and measures 34 by 72 feet. It has a sitting capacity of 250. The interior is finished in Georgia pine, with plastered walls. The pews are of oak. The altar and altar ornaments were presented by the former rector, the Rev. Charles Martin Niles. Rich altar hangings were the gift of Miss Adele M. Asman, who also joined with Mr. and Mrs. P. R. Jennings in contributing a beautiful memorial window in memory of her sister, Miss Eda Asman. The chancel window, which represents the subject of the Ascension, was presented by Mr. Sylvester Gildersleeve, one of the original founders of the parish, in memory of his wife. Other memorial windows were given by Mr. and Mrs. G. S. Roberts, and Mrs. J. T. Allen. The chancel stalls were contributed jointly by Mr. J. T. Allen and the parish of St. George's, Hempstead. A lot adjoining the church has been secured for a future rectory.

GLEN COVE.—Several months ago, the Rev. I. McK. Pittinger, rector of St. Paul's church, sent his resignation to the vestry in order to accept a call to a parish in Raleigh, N. C. Mr. Pettinger has remained in Glen Cove for the summer, thus affording the parish ample time to secure a suitable successor. At a recent meeting of the vestry a committee was appointed to wait upon the rector and induce him if possible to withdraw his resignation. They accompanied the request with an offer of a substantial addition to the salary, one parishioner, who contributes largely already, offering to add $200 to the present salary on that condition. A local paper represents the parish as in a flourishing condition, the congregations being larger than for many years.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The efforts of the Rev. Dean Richmond Babbitt have been entirely successful in raising the $2,000 necessary to be secured as stipend for the archdeacon in the Upper Peninsula. In order to give definiteness to the plan for the archdeacon as discussed at the diocesan convention, and to insure its success, the Rev. Dr. Babbitt pledged the raising by himself of $1,000 of the necessary $2,000 for the stipend of the archdeacon. In the fulfillment of his pledge he has spent two weeks in the Northern Peninsula, and the plan was so favorably received there that he was not only able, in this short time, to raise the $1,000 pledged, but at the request of the Bishop, continued the work until the entire $2,000 was subscribed, all of it in the Upper Peninsula.

The subscriptions already secured and all made within the limits of the Upper Peninsula aggregate $2,025. The following petition has been presented, signed by 44 well-known residents of the Upper Peninsula:

To the Right Rev. the Bishop of Michigan:

We, the undersigned clergy and laity of the Upper Peninsula, respectfully lay before you the following facts, and make the petition herein upon the facts so stated: We are communicants or residents of a region of the diocese which is clearly marked off by Providence for a special work by the Church. The Upper Peninsula is rapidly filling up with people, and our Church is practically unknown to them. There are at least fifteen prominent places where services are not held. The work thus far has entirely lacked aggressive force, and has been deficient in plans and methods. We hail with much pleasure the prospective appointment of an archdeacon by the Bishop, and pledge to him a cordial and united support. We ask that he may as far as possible be clothed with power by the Bishop, and do the aggressive work that the Bishop himself would perform if he were constantly on the ground. We respectfully ask that some man of force, tact, energy, and of business as well as of ecclesiastical ability, be appointed for the work, and be given authority over the missions, and fully represent the Bishop's power over them. We respectfully suggest that the work is so large that the archdeacon should be entirely free from all regular parish engagements, so that he can give his entire attention to the missionary work. We also respectfully petition the Bishop and convention of the diocese that the Upper Peninsula may have an archdeaconry with a permanent archdeacon, and that it be erected as soon as possible into a separate diocese. We also ask that a committee be at once appointed by the Bishop who may prepare for the consummation of this wished-for action.

By the action of the late diocesan convention, the appointment of the archdeacon now rests in the power and discretion of the Bishop. Concerning the needs of this part of the diocese of Michigan, the Bishop says in his recent convention address: "With every month I am more and more impressed with the impossibility of administering this distant portion of the diocese with any degree of efficiency. The Bishop, from the nature of his office, should head the band of missionary workers. A brief visit, once in the year, falls far short of the demands of the field. The wonderful increase of population, an increase of 103 per cent in the last ten years, calls for the services of many missionaries at large. No

portion of the missionary field of this country calls more loudly for additional workers and for largely inc eased contributions for missionary work. May the Lord put it into the hearts of His people to devise means whereby the great spiritual destitution of this region may be relieved." That the prayer of the beloved Bishop has been so fully and speedily answered is inspiring to his people.

The Bishop has appointed the following presbyters examining chaplains for the diocese of Michigan:—The Rev. Messrs. L. S. Stevens, D. D , P T. Rowe, John McCarroll, M. D., R. O. Cooper. L. C. Rogers, L. A. Arthur, S. T. B., Henry Tatlock, and William Prall. Ph. D.

The Rev. Christopher Harrower, now in charge of St. Paul's church, Ft. Gratiot, and who was ordained to the priesthood at the opening of the recent diocesan convention at Saginaw, comes to Michigan from the diocese of Milwaukee. We regret to learn that Mr. Harrower has met with heavy loss by the wrecking of the railroad train by which his household goods were being moved.

The Rev. John Sole, rector of St. Thomas' church, Winchester, England, recently visited Detroit and preached in Christ church and in Grace church. It was in St. Thomas' church, Winchester, that Bishop Harris preached his last sermon.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

The Rev. C. A. Foster, D. D., LL. D., died at Sedalia, Saturday night, July 25th, aged 89 years. He was born at sea on an English naval vessel, his father being Sir Colley Foster, an officer in the British army. Dr. Foster was educated at Oxford University, and after graduating went to Canada and began the practice of law, but while yet a comparatively young man, entered the ministry, in which he served for 55 years.

THE USE OF THE STEREOPTICON.

The recent appeal of the Rev. Mr. Parnell, of Wyoming, for funds to purchase a stereopticon, brought to him a letter from the Rev. F. G. Wright, chaplain to H. B. M. forces at Malta, in which he gives an interesting account of his own use of the "magic lantern." He says:

"I have used the lantern a great deal at Passion services in England; your letter struck a chord of sympathy and I thought I would write a kindly word. Shall I tell you of my first lantern service? I should preface, that I am an army chaplain, and we were then stationed at Devonport, England. I had a big brick school-chapel (no church) which would seat 1,000, easily, and the problem was how to fill it on a week-night. Our ordinary Good Friday congregation in the evening was 200, and that was a fair number, when one considers that no less than seventeen churches were within a radius of three-fourths of a mile in any direction. So a friend advised me to have the 'Stations of the cross' illustrated by triplexicon, *i.e.*, triple lantern burning hydro-oxygen. I called upon a kindly Churchman who had the best thing of the sort, and he promised to come and bring his lanterns. We hired the slides from London: fourteen stations of the Cross, photographs of the celebrated sculptures in Antwerp cathedral, and we fastened a large sheet 20x20 feet across the chancel arch. Then we placed a choir in a sort of side chapel, heavily curtained, to soften and lend distance to the sound. The service began with a short descriptive address, lights were all turned out, and the building (densely packed even to the outside of the porches and doors) was hushed in solemn silence. Then 'In the name,' etc., 'Our Father,' and a prayer, and the choir sang 'From pain to pain, from woe to woe,' etc.; then the first picture was thrown on the screen, and so on. For a change, several well-known Passion hymns were sung, (words thrown on the screen), and, of course, each scene of the Passion was explained, half as a meditation, half as a mission sermon. Certainly, as long as life lasts, I shall never forget the tears which I saw in many, many eyes, by the dim reflection from the screen as I looked down the big building, and as the pitiful tale of man's treatment of the Redeemer was gradually told, nor the volume of sound when 'When I survey,' or 'There is life for a look at the Crucified One,' was gently started by the organ and taken up by one and all. Some who were with us on that night came much prejudiced against the whole thing, as they believed it was taken from the Roman practice of the *Via crucis*, (which indeed it was), and because they called it 'an appeal to the senses,' but they went away convinced of the high spiritual value of what they were pleased to call 'such a truly gospel service.' In the vestry afterwards people came in, one after the other, to renew vows, etc., etc. One man said: 'For sixteen years I never entered any place of worship. Indeed, I never felt what Jesus did for me. Now I want to be His always.' So that lantern service was the beginning of many a similar effort. 'Christmas pictures' followed at happy Noel tide, and we contrived all sorts of novel services. One thing resulted, that other churches and missions, and even bitterly Protestant bodies, took up the idea and worked it well. So, I trust, many found an equal benefit with ourselves."

CHURCH GROWTH IN WASHINGTON.

BY THE REV. WM. S. LANGFORD, D. D.

Leaving Montana and crossing the Idaho pan-handle by the Northern Pacific railway, we reach Spokane Falls, Washington, on the eastern slope of the Cascade range. Spokane is an enterprising city of 30,000 people. The city is lighted by electricity and has thirty miles of street car lines, drawn by electric, cable, and horse power. The river has a fall of 150 feet within the city in a series of cascades, and furnishes a water power sufficient, it is claimed, to operate all the machinery in New England. Two years ago, Spokane Falls was swept by a conflagration which laid the city in ashes, and yet, within a year from that time, $6,000,000 had been expended by the citizens in the erection of substantial and beautiful business buildings and homes to replace the tents in which the people lived and traded after the fire. The city is entered by seven railways, and it is boldly predicted that it will become the greatest railway centre west of Chicago. The city has expended $250,000 within the past year in the erection of school buildings. The new high school is exceedingly beautiful. Spokane Falls, the greatest inland city of Washington, possesses remarkable advantages besides its magnificent water power, being the commercial city for a very prolific agricultural region 300 miles by 150 miles in extent. The Palouse country to the south and the Big Bend country to the west are both tributary to it, as well as great mining lands. Its ardent friends expect the city to contain a population of 100,000 within ten years, and can see no good reason why it should not ultimately contain 250,000 people.

Our Church has property in Spokane Falls valued at $150,000. A school for girls has been established, and a young military institute forms the nucleus of a school for boys, which may grow into importance. The thought crowds itself upon the mind of the observer that Spokane Falls should be the seat of a bishop and the centre for Church work, reaching all points in Washington east of the Cascade range. Tacoma, where Bishop Paddock lives, is 400 miles distant across the Cascade mountains. It would be impossible for a bishop on the Pacific coast to give that vigorous attention beyond the mountains which is demanded by the rapidly developing country of which Spokane is the bright and eager metropolis. East Washington is marked out by nature for a jurisdiction, which the Church should not be slow to take advantage of.

Walla-Walla, in the south east, is the next strong point after Spokane Falls, where our Church has taken hold, but besides these, Yakima, Ellensburg, Kettle Falls, Chelan, Sprague, and other points are ready to welcome our services and to contribute towards the establishment of the Church among them.

Crossing over to the Pacific slope proper, the whole region of Puget Sound is bristling with activity and brilliant with promise. Tacoma and Seattle, the rival cities of Puget Sound, are both of them surprising in the rapidity of their growth and the energy of their business enterprise. Each claims a population of upward of 50,000, and in liberality of public spirit neither of them need fear comparison with cities in any part of the country. It is easy to understand that with the large interests which are already engaged, they will continue to make rapid strides. The Northern Pacific road is erecting at Tacoma, at a cost of several millions of dollars, extensive car shops, which will give employment within a few months to a thousand skilled workmen. The citizens of Tacoma claim for it natural advantages which must make it the foremost city on the Sound, but there are stil other points which aspire to be first, and the next few years may develop several cities along the 1,800 miles of coast line which surround Puget Sound.

We are concerned with the advantages which are here presented for aggressive Church work. Enlightened, cultivated, enterprising people from the East are gathering in all this region, who may be won to the support of our Church. Bishop Paddock says that he is repeatedly asked for clergymen, and clergymen apply to him to be employed, but he has gone as far as the means at his command will warrant. We need an awakening of zeal for missions in this part of our country, so that we may occupy it with courage and vigor. The clergy who are on the ground are alive to the opportunity, but there are not enough of them to do the work.

I met a Churchwoman at Seattle whom I formerly knew in New York, and she told me that she had no sooner come to the Sound than she found herself absorbed in Church work at a place where there was no clergyman. She has organized a Sunday school, and is now reading service on Sundays. Her hands and heart are more than fully engaged in the work among souls who otherwise would be without religious instruction. Our Church has in Tacoma three schools which are a credit to it. The Anna Wright School for girls and the Washington School for boys are excellent institutions, both of which occupy valuable sites, and each has an endowment of $50,000, the bountiful gift of Charles B. Wright, Esq. The other institution, the Fannie Paddock Hospital, was built mainly by the gifts of eastern friends of the Bishop, and is a inestimable work of mercy.

Washington will be the next missionary jurisdiction to organize as a diocese. It should knock for admission at the door of the General Convention of 1892, and unless we mistake the spirit of the clergy and laity whom we have met there, nothing will be wanting then to qualify it to take its place in the sisterhood of dioceses. Meanwhile, earnest-minded clergy and means to support them there are urgently demanded to take advantage of present opportunities and strengthen the work. The harvest is plenteous, but the laborers are few. Missions in Washington cannot be spoken of as missions to square miles, since the population has grown from 80,000 to 350,000 within the last ten years.

MRS. LIVINGSTONE'S GRAVE.

Professor Drummond, of Chautauqua, told of his visit, in the heart of Africa, to the grave of David Livingstone's wife—Dr. Moffat's daughter: We were to spend the night within a few yards of the place where Mrs. Livingstone died. Late in the afternoon we reached the spot—a low ruined hut a hundred yards from the river's bank, with a broad veranda shading its crumbling walls. A grass-grown path straggled to the doorway, and the fresh print of a hippopottamus told how neglected the spot is now. Pushing the door open, we found ourselves in a long, dark room, its mud floor broken into fragments, and remains of native fires betraying its late occupants. Turning to the right we entered a smaller chamber, the walls bare and stained, with two glassless windows facing the river. The evening sun, setting over the far-off Morumballa mountains, filled the room with its soft glow and took our thoughts back to that Sunday evening twenty years ago when in this same bedroom, at this same time, Livingstone knelt over his dying wife and witnessed the great sunset of his life. Under a huge baobab tree—a miracle of vegetable vitality and luxuriance—stands Mrs. Livingstone's grave. The picture in Livingstone's book represents the place as well kept and surrounded with neatly planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forest, and as I looked at the forsaken mound and contrasted it with her husband's marble tomb in Westminster Abbey, I thought perhaps the woman's love which brought her to a spot like this might be not less worthy of immortality.

AMERICAN EPISCOPACY.

BY THE RIGHT REV. LEIGHTON COLEMAN, S. T. D., LL. D., BISHOP OF DELAWARE.

Antiquity, in many instances, goes hand in hand with respect. This is especially so in things ecclesiastical. In them, novelty begets suspicion and distrust. Even in this young republic of ours, age is coming to have an authority of its own. It is, therefore, with the greater confidence that I bespeak the attention of my readers as I proceed to give some account of what is generally known as the Protestant Episcopal Church.

This religious body can well claim the respect which is due to antiquity. An integral and recognized branch of the Catholic (Universal) Church, its history is coeval with the history of Christianity itself. And so far as its place in American history is concerned, there is no religious society which can at all contest its claim to priority. It not only largely antedates the formation of the Republic, but its introduction precedes even the organization of the Colonies.

As far back as the time of Martin Frobisher's expedition (1578), we read of an English clergyman—"one Maister Wolfall"—celebrating the Holy Communion after the order as contained in the Book of Common Prayer, on the shores of Hudson's Bay. In the following year (1579) Sir Thomas Drake's chaplain, the Rev. Martin Fletcher, held religious services according to the same formularies on that part of the coast of Oregon which now constitutes a portion of the State of California.

In the various royal charters that were issued, the conversion of the heathen was prominently enjoined upon the colonists as a paramount duty, and express provision was made that the religion established in this New World should be "in publique exercise according to the Church of England."

Accordingly, the chaplains, (who were considered as essential a part of the fleets with which they sailed as the Admirals) began immediately upon their arrival to officiate regularly. At first, the arrangements for public worship were very simple and rude; but before the year 1607 two church edifices were erected. One of these (and, it is claimed, the earlier of the two) was in New England. The other was at Jamestown, in Virginia.

These facts are all the more noteworthy, inasmuch as they prove that the Church in her provision for the spiritual welfare of the people was quite in advance of the Puritans, for whom the honor of originally making such provision is frequently claimed.

With varying fortunes, the Church continued to be planted in the several parts of the New World. Her progress was hindered at times, not alone by the obstacles common to all such fresh ventures, but also by

the political prejudices (largely fomented by the Puritans, who in many instances cruelly persecuted her adherents,) arising from her connection with Great Britain, towards whom many of the colonists were growing year by year more disaffected.

But what stood more than anything else in the way of the Church's growth was her entire lack of bishops, a deficiency that was not supplied until the close of the last century, when Bishop Seabury, and then Bishops White and Provoost were consecrated. It is difficult now to estimate the great loss which was thus entailed upon her, especially in the matter of recruiting and enlarging her ministry. Frequent appeals were made to the Church and Government at home for a supply of bishops, and at times plans were perfected for meeting this demand. But through some unforeseen mishaps and troublesome complications, the hopes of American Churchmen were baffled again and again.

And yet, notwithstanding the many disadvantages attending this anomalous condition of affairs, and despite the temptations to overcome them in some irregular manner, the members of the Church remained true to the doctrine, discipline, and worship, which they had received as a precious and inviolable heritage and trust.

Largely owing to the zealous and liberal aid of the Society for the Propagation of the Gospel (inaugurated for the especial benefit of North America) the growth of the Church was maintained—in some parts vigorously—until the period of the Revolution. Nothing could have exceeded the self-denial and diligence of some of its missionaries, whose names are still remembered with the utmost reverence.

The effect of the Seven Years' War was most disastrous, the ecclesiastical organizations throughout the country sinking into an existence scarcely more than nominal. At the outset, a large number both of the clergy and laity sympathized, for various reasons, with Great Britain. The former hesitated, after having promised conformity to the English Church (from whom also the greater part of their scanty support was derived) to give their allegiance to a Government not as yet formally recognized. This hesitation brought upon them much suspicion, followed in some instances by persecution, imprisonment, and exile. There were, however, many notable instances to the contrary. I know that it is sometimes claimed that the success of our struggle for independence was owing, if not solely, at least chiefly, to Puritans and Presbyterians. But if I had time I could easily prove the contrary. Among many of the Churchmen of Virginia and other Colonies, there was as much longing for this independence as existed anywhere. The Declaration of Rights adopted by the Virginia Legislature, and subsequently embodied in the Declaration of Independence, was written by George Mason, an ardent Churchman, and a majority of the signers of the latter declaration also were of the same ecclesiastical organization.

It was Duche, a clergyman of the Church in Philadelphia, who offered the first prayer in Congress, and Bishop White was its chaplain during the most anxious period. Bishop Croes, of New Jersey, had been a non-commissioned officer in the army, and Bishop Smith, of South Carolina, had served as a private. Thruston, a Virginia rector, gathered the patriots of his county within the walls of his church, and encouraged them to take up arms. Muhlenburg, of Shenandoah, went from his pulpit to the battle field, and afterwards became a major-general.

It was the Church of Washington, and of many of his most prominent and trusty counselors. Among these I may mention Benjamin Franklin, Patrick Henry, Alexander Hamilton, Robert Morris, the Pinckneys, the Marshalls, the Randolphs, John Jay, and Francis Hopkinson. And when the time came for framing our National Constitution, the foremost names of those so engaged were members of this same Church—the Church, I repeat, to which Washington belonged, and in whose Communion he died.

But the Church did not for a long time recover from the effect of the early and strong prejudice against her. Even after her independence was accomplished, she was in the popular estimation the English Church, and as such was the object of distrust and animosity. There was thus a temptation in the minds of some to disavow that real organic relation to the Mother Church which it would have been both unnatural and schismatical to sever.

Beyond this temptation — engendered more of political considerations—it is not wonderful, perhaps, that in the consciousness of an entire freedom to settle their ecclesiastical affairs after their own minds, there should have existed among members of the daughter Church a serious impediment in the way of that unity and quietness which were so essential to her growth.

Indeed, some of the issues and controversies arising at that time came very near causing a serious defection in her ranks. This calamity would, I fear, have been gladly hailed by some of the Dissenters, who, through newspapers and pamphlets, had been constantly manifesting their displeasure at the efforts already successfully made by the Church in the matter of organization.

The clergy were thus led to issue in several States a Declaration of Rights, in which, while they maintained their entire independence of the civil authority as to spiritual affairs, they asserted with equal precision their entire agreement in matters of doctrine with the Church of England.

As questions continued to rise with reference to the transfer of property hitherto held in the name of that Church, a resolution was formally adopted by the General Convention in 1814 declaring the identity of the Church in the United States "with the body heretofore known by the name of the Church of England." This identity the civil courts have uniformly affirmed. It is not the purpose of this article to give simply an historical review of the Episcopal Church, but it has been thought well to furnish this sketch of her earlier days that it might appear that she is a lineal descendant of the English Church, and therefore a constituent part of the really Catholic Church, and that, so far as priority and continuity of settlement and authority are concerned, she is justly entitled to the respect and allegiance of all that recognize the force of such claims.—*The National Tribune.*

LETTERS TO THE EDITOR.

POLITICAL METHODS.

To the Editor of The Living Church:

In all the discussion brought about by the recent critical action of the American Church, which must now be regarded as definitely settled, it seems to me that there is one animadversion which has strangely remained in the background. I do not see why it should be kept there, if we desire to have the root of the trouble brought to light. It appears that the false position in which the Church has been placed, has resulted from the political methods which have been creeping into the conduct of Church affairs. I dare say, there is little doubt but what the election and confirmation of the future Bishop of Massachusetts was, in effect, the anticipated outcome of a (tacit) agreement, commonly called a "deal" in political parlance.

Now, sir, is it not true that the practical "lesson" of the present back-down of the Church before the American public—mortifying as it is to all faithful Church people, misleading as it is to those without, who have been and are turning to her for a solid foothold amidst the religious earthquakes of to-day—is the lesson of the iniquity and the danger of political methods in the councils of the Church. No matter from what quarter they may come, no matter how desirable the ends in view, they can never justify these indirect partisan means. Such sleights ought not to be so much as named by the representatives and legislators of the Church's conventions. Every measure, great or small, should be decided on its merits, as a matter of conscience, and never as a deal in party favors. It is very evident, and not very surprising, that these partisan tactics are gradually finding their way into our ecclesiastical deliberative bodies. In the political world we live in, they are now such a matter of course, that our consciences have become blinded to their immorality.

The history of our present inconsistent and embarrassing position before the religious world, from beginning to end, illustrates that startling saying of the worldly-wise: "It was worse than a crime, it was a mistake!" I believe that is the severe practical lesson of this wretched business.

We have dropped from the high plane of Principle to the popular level of Expediency; and a weary lift it will be to get our dear Church back again to her noble integrity, her faithfulness to solid convictions, which has been the comfort and joy of so many generations. It made one's heart bleed to hear a dear, old-fashioned Churchwoman, who has borne the burden and heat of the day in unremitting labor for Christ and His Kingdom, a true mother in Israel, pronounced by one of our truest bishops to be "the most faithful and devoted Churchwoman he ever knew," telling how she could not sleep at night, for mortification and indignation at this sacrifice of principle. It has well nigh broken many a heart amongst those who loved the Church of Christ best of all, have been most faithful to her, and worked hardest for her, cheered by the belief that *she* would stand firm, though all else should fail!

Dear LIVING CHURCH, staunchest of champions for the Faith in this land at this distracted day, can you not raise the war-cry of PRINCIPLE! and down with that traitor, *Expediency!* It is time to set the battle in array against profane political methods, when they invade the holy councils of the Church, and bring the *right* side down to parley and bargain for bishoprics, for the bulwarks of the very Faith itself, with those who are on the Erastian, worldly side. Shall we open our conventions with *Veni Creator Spiritus*, yet fail to brand over the door in letters of fire, *Procul, O procul, Este Profani!*

H. B. W.

WHO ARE THE GUARDIANS OF THE FAITH?

To the Editor of The Living Church:

Our Prayer Book, in its XIXth Article of Religion, formally states that the Churches of Jerusalem, Alexandria, Antioch, and Rome, have erred, not only in their living and manner of ceremonies, but also in matters of faith.

Permit me to say, that along with a very large number of priests and laymen, I believe that the Church in the United States would now shortly be added to this list, if the Churches of Jerusalem, Alexandria, Antioch, and Rome, should be called upon to pass judgment upon us as we have done upon them.

The two principles at issue in the present crisis, are: First, is apostolical ordination a part of the divine deposit? and secondly, is Communion with the deniers of our Lord's Godhead permissible in any part of the Catholic Church?

Very shortly the Church will in her most public and formal manner, consecrate to the highest office in her gift the most distinguished and able, as well as the frankest and most strenuous opposer of the Church's hitherto historical position on these two points. The former has been œcumenically adjudicated. One Church journal has informed its readers that the expression of individual opinion, in advance, would be of the nature of an "impertinence," as the question was then before the episcopate, and as the adjudicated result would be of the nature of a decision by the Supreme Court in matters political; that is, it would be final and beyond appeal. The adjudicated result has been an order to consecrate the most distinguished impugner of the doctrine of Apostolical Succession, as set forth in the Office of Institution, and in the Ordinal, and which by the deliberate pronunciamento of the Anglican and American episcopate, has been made a *sine qua non* of organic union with Protestant bodies.

Romanists and sectarians alike have watched with interest the action of the Church, and like the vast proportion of honest-minded men, say: "Actions speak louder than words." It is the logic of common sense. The Romanist says: You have denied your own assertion of catholicity, for if Holy Order be of the Faith, you have broken with the past. Can one who denies the Succession receive the divine gift? The Protestant says: You have lowered yourself to our position. It is only in a Pickwickian sense that you hold such things. The apparently Janus-faced attitude of the Church is confusing to the simple-minded, scandalizes the consciences of many, and makes large demands upon the Jesuitical faculties of the parish priest who teaches. It is useless to attempt to disguise the fact that a great crisis has come, and a great opportunity has been lost for the Church to assert practically that to which she is committed through her formularies, and by which she might have closed the door to future controversy. To whom hereafter are the faithful laity and teaching priests to look for a defence of the Faith? Have they any representatives? Do they speak through the standing committees, or through the episcopate? In the celebrated case of Dr. De Koven in 1874, the standing committees shut the door of the episcopate in the face of a man of holy life, and sound in every article of the Catholic Faith. In 1879, under the title of "guardians of the Faith," one standing committee assumed the functions of examiners of candidates for Holy Orders. In 1891, we are told that they are simply returning boards; that they represent nothing, their functions being simply to attest the regularity of diocesan procedure, and that they have no power to go behind the returns. It is a convenient rule that will work both ways. Theologians and students of Church history are not confused. They know that heresy is possible in the episcopate. They know that such distinguished denials of the Faith as the Macedonian and Monothelite heresies have been voiced through the episcopate. They also recall that bishops, so noted as Hosius of Corduba and Liberius of Rome, have under persecution, denied the Faith, and that the entire Church under State influence, in so far as it could be betrayed by its representatives, was committed to heresy in signing the Creed of Rimini, A. D. 359, when in the striking words of St. Jerome, "the whole world groaned and was astonished to find itself Arian." Students of history also know that the Church finally recovered from this long attack of blood-poisoning after a desperate struggle for life. Who in the meantime were the guardians of the Faith under the forty years of Arian rule? History tells us that the Faith was preserved mainly by the courage of one man, and in the bosoms of the large army of the faithful and obscure. They are the guardians of the Faith. The Holy Ghost working in the conscience of the faithful has sometimes refused to ratify the action of their representatives in council.

The impression largely prevails that a great crisis has come upon the Church, and that under the strain, there has been a break-down in our ecclesiastical machinery somewhere. God grant that there be nothing worse. A grand opportunity has been given to the Church, not to ostracise an individual, but to assert her Catholic position. She has not been equal to the occasion. Either through timidity or unbelief, she has not ventured to assert the truth. Who are responsible and who, now, may the simple-minded ask, are the guardians of the Faith? It is very evident that many are they who have had no voice in the matter. Let them now be heard from.

The question of Holy Order is pivotal. Upon it hangs the whole sacramental system and divine life of the Body Mystical. It is *de fide* in our branch of the Holy Catholic Church. May pastors of Christ's flocks teach it without embarrassment in view of the recent adjudication?

WILLIAM D. MARTIN.

Anniston, Ala.

The Living Church.

Chicago, Saturday, August 8, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THE July number of *The Catholic Champion*, in an excellent editorial upon the Broad Church movement, draws attention, among other things, to the value of the Thirty-nine Articles in the present position of affairs. There has, as is well known, been a tendency among certain High Churchmen—a tendency which we have always deprecated—to undervalue these formularies. Ignorance of their true history and of the controversies amid which they were framed, and consequently of the theological language in which they are expressed, gave rise to an ultra-Calvinistic interpretation which has been so difficult to dislodge that many persons were inclined to disavow all obligation to them. But better and more clear-sighted scholars have more than once pointed out the extreme value to the English and American Churches of these theological statements. We recall an article upon this subject in *The Church Review* some years ago, by the Rev. Prof. Richey, and more recently a paper in *The Eclectic* in the same line, by the Rev. Dr. Percival. So long as the great doctrines which find expression in the Articles were regarded as a matter of course, as an essential and unquestioned part of our Christian heritage, fundamental and almost axiomatic, the necessity of stating them was not seen. In fact it was almost forgotten that they were stated, and the Articles were chiefly thought of in their anti-Roman aspect. But, by the startling movements which beset us now, our wondering attention is called to the fact that without the Articles certain truths of the highest importance would have no direct expression in our authorized formularies anywhere. So long as those truths were implicitly accepted on all hands, on the authority of the traditional teaching of the Catholic Church, it might seem unnecessary that they should have explicit statement in our own authoritative documents. The whole history of the Church stood behind them. But when men are attempting to throw off all obligations except such as they owe to "this Church," and are endeavoring to reduce even these to a minimum, it becomes of the highest importance to be able to show that not only the Church Catholic, but this particular American organization has clearly expressed these truths and bound her clergy to accept them. On the principles of modern lawyers, too likely to prevail even in ecclesiastical courts, it might be difficult to bring to bear in any particular case the authority of Catholic doctrine back of the Prayer Book, and the special constitution of the American Church. This, though most to be desired, is very likely to give place to a narrower construction, in diocesan tribunals at least, which limits obligation to that which is expressly stated within the boundaries of our own Constitution and Canons.

THE doctrines of the Trinity, the Incarnation, the reality of our Lord's Resurrection ("Christ did truly rise again from death, and took again His Body with flesh, bones, and all things appertaining to the perfection of man's nature"), of Original Sin, the Atonement, and the like, are all so clearly stated in the Articles that it seems simply impossible that any manipulation of language can eliminate them. And what is especially valuable for the present emergency, is the fact that it is in the Articles, and the Articles only, that the authority of Holy Scripture is asserted along with the enumeration of the books which compose it. It is no wonder, in view of all this, that the promoters of the "revolution" in the Church (we use their own expression) should desire to disown the Articles. Taking advantage of the universal reverence for the Nicene (or rather Constantinopolitan) Creed as the Creed of the Catholic Church, they proclaim their adherence to that Creed, while completely stripping it of its ancient significance. But as ministers of the Protestant Episcopal Church, regarded as nothing more than a national religious society, they have bound themselves to the "Doctrine of Christ as this Church hath received the same." But the Articles surely contain an important portion of the Doctrine of Christ as so received. We suppose that this is a fact which no committee of enquiry or ecclesiastical court can possibly overlook.

DR. RAINSFORD ON CHURCH UNITY.

Careful observers have not failed to notice that the advocates of Dr. Brooks have been far from consistent in the arguments which they have used in his behalf. Of course it was not to be expected that his High Church supporters would justify themselves on the same grounds with his Broad Church associates. They have dwelt feebly upon their hopes that as a bishop he will turn over a new leaf, or they have talked of the great influence which he exerts in Massachusetts, especially in Unitarian circles, shutting their eyes to the character of this influence and not asking whether it makes for truth; or more boldly and recklessly they have taken the position that the Church is bound to tolerate everything and anything, and that if a diocese wants a man, no matter what his views may be, it has a right to him.

But when we say that the defence of Dr. Brooks has not been of a consistent character, we refer particularly to the tactics of his Broad Church friends. Sometimes they have met our citation of the facts of the case, and the fair, nay, the inevitable inferences from them, with a great show of virtuous indignation, and have labored to deny or explain away what is simply notorious. They have thus tried to minimize the past record of their candidate and make it appear that there has been nothing unusual in it, nothing which would distinguish Dr. Brooks from the majority of the clergy, when we really understand what he has done and the motives of his action.

At other times, or even, occasionally, in the same breath, quite an opposite view is taken. The election of Dr. Brooks is declared to be of the highest significance. It means that the Church is to be broadened, liberalized; the ancient, "stupid" methods of our forefathers are all to be changed. It is the recognition of a movement as legitimate in the Church, which far outstrips in boldness of dealing with the faith and order of the Church anything that has so far been seen amongst us. It is the beginning of a transformation of Christianity into the spirit of the modern world. It is the dawn of a wide and free kind of unity in which everybody shall embrace each other without reference to ancient formulas of faith.

No thoughtful person can doubt that in these considerations we have the true reason why the election of Dr. Brooks has been hailed with such enthusiasm and so strenuously advocated; the true reason, moreover, why Romanists, Unitarians, and an agnostic press vie with each other in congratulating the Episcopal Church upon what they regard as a new departure. Whatever interpretation may be given to his past record, or whatever explanation may be made of his views in order to make his consecration as bishop more palatable to Churchmen, the friends of Dr. Brooks evidently think that they have assurance in his policy hitherto and his present theological position, that his election has a significance far beyond that which attaches to it as the promotion of an eminent and capable man. They regard it as a new departure for the Episcopal Church. One of the latest expounders of this view of things is Dr. Rainsford, of St. George's, New York, in a printed sermon entitled "A View of Future Unity." He says, "I regard the election of Phillips Brooks as beyond measure significant. First, it is the recognition of Broad Churchmanship. Henceforth a Broad Churchman may live and move and have his being within our Church, and not be necessarily a heretic. Next, it is the recognition by the large majority of the clerical and lay electors of that diocese of the true source of the growth and development of the Protestant Episcopal Church in New England." "Yes, I rejoice, because I veritably believe that this man lately elected represents more fully than any other the American Christianity of the future." He then asks the question, "What is that Christianity? What is permanent in it?" but we look in vain for any intelligible answer except a negative one; that American Christianity in the past has not been the work of the Episcopal Church, that she has not been the equal of any of the other "great Church bodies in moulding or influencing the Christian thinking and life in our land," that she has from the beginning until now missed every great opportunity and committed a blunder at every emergency, that she is mistaken in asserting, as the bishops do in the Declaration on Unity, that episcopacy is an essential part of the Christian *depositum*, and of course the Prayer Book is equally wrong in asserting that the same thing is "evident to all men diligently reading Holy Scripture and ancient authors," and in speaking of the "ministers of Apostolic Succession." Yet he says, "Let us rejoice in our Church and believe in her more and more." He says: "I am an Episcopalian. Under no consideration in the world would I belong to any other than the Episcopal Church," and that "he believes in the three-fold order of the ministry, and that the experiences

of the past shall be repeated in the experiences of the future, and that the sanctified common sense of multitudes unborn will accept of our order as the best and most workable form of Church government." We confess that the logic of this is utterly incomprehensible to us. In the name of all that is reasonable, why should he have any such expectation? After asserting, if words mean anything, that nothing divine attaches to the order of the Church which does not equally belong to every other system which has had success in gathering numbers and moulding thought, and that the Episcopal Church has been a failure, so far as the "experiences of the past" in America is concerned, and that she has made a blunder every time she has had a brilliant opportunity—he then calls upon us to "rejoice" in a Church like this, and "believe in her more and more"! and even has the confident expectation that "the sanctified common sense of multitudes unborn will accept" an order which has proved such a failure, in the New World at least, "as the best and most workable form of Church government"! What is meant by "the experiences of the past being repeated in the experiences of the future," in such a connection as this? We confess ourselves unable even to conjecture. According to the preacher, "the experiences of the past," here in America, all go to show that other Church bodies have what he considers to be the notes of the Church at least equally with ourselves, while they have fulfilled a far more successful mission. Our knowledge of history does not enable us to recall any example of multitudes, under such circumstances, accepting another system than their own, and that, a system practically discredited and unable to claim any peculiar authority.

But is this "breadth" and "liberality"—to expect that the multitudes will adopt your order, though it has nothing divine in it, any more than their own, and though it has, in the history of this country, no prestige of success in comparison with those to which they are already attached — when you have no reason to offer for your preference for Episcopacy, except that it is ancient and that you like it? This sermon is eloquent on the subject of "learned traditionalism," of the danger of turning our eyes too persistently to the past, and of the ecclesiastical "pot" which restricts the growth of the plant within; but we cannot imagine any traditionalism more foolish, any attachment to the past more unreasonable, any restriction more arbitrary, than the call here made to adopt our polity upon the ground assumed by the rector of St. George's. We do not hesitate to say that if we could be converted to this standpoint, Episcopacy would be the very first thing we should surrender in our zeal for Christian unity, simply because we could not for a moment allow an institution of human device, with no more inherent merit than the preacher claims for it, to stand in the way of so glorious a consummation.

But although the preacher gives us no direct answer to his own question, "What is the Christianity of the future?" his thankfulness for the election of Dr. Brooks on the ground that it is the recognition of Broad Churchmanship, gives us the light we seek. Our readers do not need reminding that the "Broad Church" of the present is not that of the past. It is not that of Maurice and Kingsley who defended the Athanasian Creed. Our Broad Churchmen, at the last General Convention, opposed the restoration even of the Nicene Creed to an authoritative position, though they have since found out a new interpretation for it which converts them into its advocates. The destructive character of their principles is well known, sapping as they do the very foundations of all that has been understood by the Christian Faith. And it is frankly declared that the Massachusetts election "is beyond measure significant" because it is the recognition of *this* Broad Churchmanship. And twist and squirm and interpret how we may, it will remain true that *this* is the significance of that election.

THE UNITY MOVEMENT.

BY THE REV. W. S. SAYRES, GENERAL SECRETARY OF THE CHURCH UNITY SOCIETY.

The discussion of unity which began about the time of the organization of the Church Unity Society, in 1886, has already had marked results. It is no small thing to have placed before the distracted religious world the fair ideal of a United Church, and to have made the Historic Episcopate an object of attention and study. To gain the attention of our separated brethren is the first step; then comes the clearing away of irrelevant and secondary issues; and finally ensues the discussion of the real questions on their merits. This is the order in which the movement must proceed and which will require years for its settlement. But already cheering progress has been made on these very lines. The outcry against our "pretensions," the hasty rejection of our proposals, the heated rebukes of our "arrogance," even the calm disapproval of our "declaration," really count for nothing in respect of the final result. These ebullitions and antagonisms, however disappointing to our first ardor, are just what might have been expected with certainty. They are no evidence of the "pricking of the bubble." They are the necessary concomitants of the movement and the hopeful indications of its progress. The real strength of the movement is underneath, and as yet unseen. The transitory and superficial features soon pass away. There is now need of patient work. But just at this present phase of the matter it is necessary to take note of a few points which are of the first importance to us as having a vital bearing on our own line of action.

And first of all, it must be noted that unity can never be attained by minimizing our points of difference with the sects, for those differences are radical; nor by fraternizing, exchanging of "pulpits," union services, denial of the divine origin of the Church and ministry, or the like. Logically, this course is an absurdity; morally, it is disloyalty; practically, it is a failure. Many who began in this way, moved by warmth of sentiment, are beginning to see this. It is safe to predict that this short cut towards a false unity will in no long time be entirely abandoned.

In the second place, it must be accepted as an axiom that there can be no unity without entire submission to the Church. Our separated brethren must be converted, have a change of heart, and surrender unconditionally. This may sound like begging the whole question. Nevertheless, we must stand steadfast, patient, loyal, and hopeful, until this comes, as it surely will in God's good time. There is a close parallel between submission to Christ and submission to His Church. In each there must be complete *meta noia*. For this we must wait, and work, and pray.

Thirdly, it is now becoming evident that the real, the principal, obstacle to unity is insufficient knowledge of the Church. The popular objections to the Church are due to an astounding yet prevalent ignorance of her doctrines, her history, and her authority. It is impossible to believe that the thousands of Christian men now in schism are wilfully and consciously guilty of that sin. A wide correspondence extending over several years as secretary of the Church Unity Society, as well as an extended personal intercourse with men outside, has confirmed the writer in his conviction that the sects have no proper conception of the Church nor of our reasons for being Churchmen. The prevailing ignorance is most surprising. In almost every instance where men have come into the unity of the Church, and notably in those who now form a large part of our own clergy, the testimony is unanimous to this fact, and further, that when once this ignorance was removed, the attraction of the Church was irresistible. If we believe that the Church is all glorious within, we must believe that men are outside because they do not see that glory. The attitude of the various denominations respecting our overtures is fully explained by this fact. The replies to the bishops' declaration could never have been written nor endorsed by men who were adequately acquainted with the history of the Church. All these considerations lead to the next step. If schism is based on ignorance, our duty is to remove that ignorance. We are to place the reasons for our faith before those who are ignorant of those reasons and of that faith. We are to put the facts before our brethren, and with all gentle insistence guide them to the light. We certainly have a duty and a responsibility in this matter. God has entrusted His Church to our keeping. He will require an account of our stewardship. We have been commissioned to preach the (whole) Gospel to every creature, to heretic, schismatic, and to Romanist, as well as to pagan, to infidel, and to heathen. If our position is true as against schism and Romanism we are bound to assert, to defend, and to prove that position in the most public and convincing manner. We are not to be content merely to hold the truth, we are to make it known. Unity will not come of itself. We are to forward it. No other Christian body can or will accomplish it. It is our peculiar mission. The future of the movement rests in our hands. We need to be touched with a holy enthusiasm and a missionary zeal in thus carrying out our mission to the Christians of this land. Our brethren of the denominations are honest, they are what their training has made them. They are not likely to find the truth in their sectarian environments. If we withhold the truth from them, where shall they find it? They will follow the truth when they see it. We must reach them. The way to do this is not by preaching sermons to our own congregations, nor by writing books for our own people, and yet which never reach those who need them most. We must adopt more aggressive, far-reaching methods. We are to enter upon a "campaign of education," and we must learn some things from the children of this world. Political parties seek to gain votes by educating the people, they use the newspapers, public meetings, printed matter in the mails, effective widespread organizations. They thus place their platforms, their doctrines, and their arguments, before every voter in the land. Would that we could place the Church and her history as completely before every Christian soul in this land. To do this we must use somewhat similar methods. And this is the work that the Church Unity Society aims to do. It seeks by every legitimate means to bring the Church fairly and fully before the people, and to give the reasons for our position. To do this the society has a widespread organization, and secretaries in nearly all the dioceses. It is patiently and persistently endeavoring to send through the mails to every sectarian minister in the land, papers on the Church, Unity, and the Episcopate, prepared by persons who stand high in the confidence of the Church. But this is only a beginning of what it hopes to accomplish. Its future depends wholly on the support and confidence given it by the Church.

The bishops have put forth their declaration. They can do nothing more. Their action needs now to be supplemented and seconded; their position maintained, vindicated, and, if necessary, extended and amplified. The Church Unity Society, although nearly all the bishops are connected with it as honorary vice-presidents, is yet unofficial in its character, and can thus enter upon this work with peculiar advantages.

The times are ripe for this campaign of education. Men are thinking of unity as never before. There is a

growing weariness of division, of conflict, and of contending creeds. The better part of the religious world is looking for the way of peace. Be it ours not only to proclaim the beauteous vision of a united Christendom, but also to point out to all men the way to its realization, ever remembering that this is the real way to convert the world to Christ, for without unity missions will never succeed, but when the disciples are one, the world will believe.

The Church Unity Society with its aggressive yet conservative methods, its loyal spirit, and its effective organization, has a just claim to the support of those who long for the fulfilment of our Saviour's prayer, "that they all may be one."

SERMON NOTES.

AN EXTEMPORE SERMON DELIVERED BY THE REV. FRANCIS J. HALL, M. A., OF THE WESTERN THEOLOGICAL SEMINARY, AT TRINITY CHURCH, WHEATON, THE FIRST SUNDAY AFTER EASTER, 1891.

I Cor. xv: 20. "Now is Christ risen from the dead, and become the first-fruits of them that slept."

Ancient Greek philosophers, such as Socrates and Plato, believed in the immortality of the soul, but did not conceive of such a thing as the resurrection of the body. Christianity teaches the immortality of the entire man; and therefore we believe that we shall possess our bodies in the "life of the world to come." This truth pertains to a future of which neither nature nor reason give us any knowledge. We therefore acquire our only information about it from revelation.

1. The text teaches us that the resurrection of Christ is the earnest of our own,—pointing to ours and giving us an assurance that we shall rise at the last day with our bodies. The first-fruits of the grain are the forerunners of the rest of the harvest.

Notice (*a*) The resurrection to which Christ's rising points is of the righteous—the members of His body. We are indeed told that all will be raised in order to be judged in the flesh. But only the faithful can have part in the glories of that resurrection of which His is the first-fruits.

(*b*) The resurrection of Christ is typical, and affords an example from which to learn the nature of our resurrection. The figure employed by St. Paul shows this. The first-fruits not only assure us of further fruits, but teach us of what sort those fruits will be. Accordingly, our Easter teaches us that we shall rise with the same bodies which we now possess, because He thus rose; although His resurrection also shows that the conditions under which our bodies exist and act will be wonderfully changed.

(*c*) His resurrection is the efficient cause of ours.

II. Let us consider *how* His resurrection is the efficient cause of our rising.

(*a*) The figure employed in our text shows that there is some organic and *vital connection* between the two. The first-fruits are an earnest of other fruits and of similar fruits, because the same organism, and vital force within that organism which produces the first fruits, produces the later ones also.

(*b*) This vital connection is found in the Flesh of Christ Himself. "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life, and I will ise him up at the last day." In Baptism we are first brought into vital relation to that Body, being made "members of His Body, of His Flesh, and of His Bones." In the Holy Eucharist we are fed in a mystery with His Body and Blood, and virtue passes from His Body into ours.

(*c*) Theologians tell us that our resurrection body is developed in our earthly body. It is a growth germinated in Baptism, fed by the Eucharistic Bread from heaven, and, while fashioned from the earthly, is a wondrous elevation and transfiguring of it. The process is now unseen, except to the eye of Faith, but in the last day the veil will be removed and the change will be revealed.

III. The doctrine of the resurrection of our bodies is very important.

(*a*) It shows that our bodies were not made in vain. They are not mere husks, but a part of our immortal nature.

(*b*) It teaches us to care for our bodies as heirs of future glory. We should keep them pure, since they are the temples of the Holy Ghost.

(*c*) We should lay away the bodies of the departed with reverent care—not that carelessness can defeat the resurrection, which is not dependent upon identity of particles, but—because they have been redeemed by the Blood of Christ and are precious in His sight.

Thus it is that we rejoice this Easter-tide. Not only because Christ is "risen from the dead," but also because, by so rising, He "is become the first-fruits of them that slept."

IN personal appearance, John Wesley was small of stature and slender of frame. He measured less than five feet six inches in height, and weighed not more than 125 pounds. He had an eye which is said to have been "the brightest and most piercing that can be conceived," and a countenance that was "singularly beautiful and expressive." He was always scrupulously neat in his person and habits, and his manners were those of a scholar and a gentleman. He had a quiet dignity of manner that never forsook him. In his old age his appearance has been likened to that of an apostle. He was a man of magnetic personality, and those who were brought within his influence were strangely drawn toward him. His disposition was cheerful, and in his old age he could write: "I do not remember to have felt lowness of spirits for a quarter of an hour since I was born." Although he lived eighty-seven years, he seems to have enjoyed health and vigor to the last.

A STARTLING incident occurred recently, on a Sunday afternoon, at the anniversary services of the West United Presbyterian Church at Kirriemuir. The minister was calmly preaching his sermon, when a modern Jenny Geddes, infuriated at one of the male members of the choir being asleep, hurled her Bible at his head from the gallery where she was sitting. The Bible missed the sleeper, but struck the shoulder of another man in the choir, who started up amazed. The minister became pale, paused in his discourse, and exclaimed "What's wrong?" "The Bible struck the wrang man," she cried, rising up in her pew, although her friends vainly attempted to hold her down; "'twas meant to wauken the sinfu' sleeper."

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. T. Cory-Thomas, recovered from his illness, has returned to his work at St. George's mission, Chicago, Ill.

The address of the Rev. A. J. Graham, rector of Holy Trinity, Minneapolis, Minn., will be Portland, Maine, from July 25th to Sept. 1st.

The Rev. Joseph Allen Antrim, who resigned the church of the Ascension, St. Paul, Minn, is very ill at the Sanitarium at Battle Creek, Mich. Mr. Antrim resigned his parish on account of ill-health.

The address of the Rev. George G. Carter, S.T.D., is changed from London, England, to No. 130 East 24th St, New York City.

The Rev. D. J. Hobbs, assistant at St. Mark's church, Frankford, Phila., has accepted a call to the rectorship of Trinity church, Logansport, Ind., and will assume charge of the same, Sept. 1st.

The present address of the Rev. James Otis Lincoln is 822 Topeka Ave., Topeka, Kan.

The address of the Rev. Herbert J. Cook, rector of Christ church, Dayton, Ohio, until August 20, will be 419 Clinton St., Brooklyn, N. Y.; from that date until Sept. 1, Chester, Maris Co., N. J.

The Rev. I. Van Winkle resigned, May 1st, the rectorship of St. Mary's in the Highlands, Cold Spring, N. Y. He is taking charge, during the summer, of Trinity church, Sharon Springs, N. Y. His address remains, for the present, Cold Spring, N. Y.

TO CORRESPONDENTS.

DECLINED.—"The Transfiguration:" "Vocation."

OBITUARY.

HARBACH.—"Numbered with Thy saints, in glory everlasting," on the 27th of July, 1891, at his home in Lockport, Ill., Charles W. Harbach, M. D., aged 79 years.

COOKE.—At her home, North Pownal, Vt., entered into the life of Paradise, July 1, Harriet Newel De Wolf, widow of the late Rev. John Lovejoy Cooke, and mother of the Rev. Hobart Cooke.

"In communion of the Catholic Church; in the confidence of a certain faith."

STRAW.—Entered into the rest of the saints, at his home in Wells, Minn., July 18, 1891, Daniel Straw, M. D., "the beloved physician." "A good name is better than great riches."

SOTHER.—At "Locust Grove," Shellville, Sonoma Co., California, July 24th, Thomas Mason Sother, formerly of Brooklyn, N. Y., in the 87th year of his age.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

MINUTE FROM THE COMMITTEE APPOINTED BY THE MARQUETTE CONVOCATION AT THE MEETING, JULY 9TH.

WHEREAS, The Rev. Wyllys Hall, D. D., has resigned the rectorship of St. Paul's church, Marquette, which he has held for the past eight years, to accept the rectorship of All Saints' church, Pasadena, California, and

WHEREAS, Dr. Hall has been president of the "Marquette convocation" ever since the inception of the convocational system in the diocese of Michigan, which was introduced by the saintly and godly Bishop S. S. Harris, D. D., during which time he labored for the general interests of the Church with a devotion and zeal, thereby advancing and promoting the work of the Church to its present successful condition. His presidency was characterized by wisdom, as his work was by energy; while his upright life, his genial and sympathetic nature, his honorable and Christian manliness, commended this Christian brother to our lasting friendship and esteem; therefore

Resolved, That we, the clergy and laity of this convocation, desire to place on record a tribute of our thorough appreciation of his great and good work among us, and that while we sincerely regret the severance of the sacred ties which have so long bound us together, we devotedly trust that his life may be preserved, so that he may continue for many years in his new sphere of labor in the service of his Lord, for which he has been endowed with so much wisdom and the divine spirit of love, and that God may bless and preserve both him and his.

REV. P. T. ROWE, M. A., Pres. Marquette Convocation.
W. H. ROOD, Ishpeming,
REV. WM. GALPIN, Ishpeming, } Committee.

ACKNOWLEDGEMENTS

For the magic lantern for the Rev. Edw. H. Parnell's work in Wyoming and relief of family in North Dakota, $5, from Mrs. S. S. Brackett, of Boston; $39.50 has so far been subscribed, and it is hoped that the amount will be raised to at least $50.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $454.35 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., June 9, 1891.

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-western Deaf-Mute Mission. They may be sent to the undersigned. Bishop Leonard warmly endorses his appeal in these words: "One of the most important missions in the church is to the 'silent people,' and yet this work receives but stinted and meagre aid and response from either clergy or people. From my knowledge and observation of the toilsome, patient, and unmurmuring labors of our missionary, I am touched by the pathos of his position; and perhaps the noisier, and more eloquent, and more frequently heard appeal of other mission obligations, have superseded the claims to this unique mission to our silent brethren. Cannot we make a better response to it this year, and on Ephphatha Sunday, August 16th, give a more generous offering for this devoted work?"

A. W. MANN,
General Missionary.

123 Arlington st., Cleveland, O.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the *Spirit of Missions*.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow the scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

TO CONTRACTORS AND BUILDERS.

The building committee of Grace church, Oakfield, Wis., wish to let the contract for building, either wholly or in part, a stone church, size about 30 ft. by 60. The plans may be seen by calling on W. S. RUSSELL, Oakfield, Wis., to whom address all communications.

MISCELLANEOUS.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 837, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

WANTED.—An assistant Priest, ready to do active and persistent work in a mission in a pleasant city in southern New England. Must be unmarried and competent to train and lead a vested choir. Address RURAL DEAN, care of Damrell and Upham, 283 Washington St., Boston, Mass.

ORGANIST and choirmaster desires position. Hitherto highly successful. Accustomed to advanced ritual. Highest references. "FUGUE," care LIVING CHURCH.

THE Rev. William D. Martin, M. A., rector of the church of St. Michael and All Angels, Anniston, Ala., desires to receive into his family six young ladies to be prepared for college under a Wellesley graduate. New stone rectory, with all modern conveniences, large grounds, mountain air and water. Session to begin October 1st.

TO LEASE.—A comfortable and commodious building of thirty rooms, located in one of the most beautiful and healthy residence portions of the city of Spokane, Washington, will be leased to any qualified persons wishing to carry on a Church School for young ladies. Apply immediately to the REV. C. B. CRAWFORD, rector of All Saints' church, Spokane.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

CHOIR AND STUDY.

CALENDAR—AUGUST, 1891.

9.	11th Sunday after Trinity.	Green.
16.	12th Sunday after Trinity.	Green.
23.	13th Sunday after Trinity. (Red at Evensong.)	Green.
24.	St. Bartholomew.	Red.
30.	14th Sunday after Trinity.	Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

Mr. S. J. Gilbert, organist and choirmaster of St. Paul's church (Pro-Cathedral) Buffalo, N. Y., has not infrequently served the cause of reverent choral art excellent service, especially in his contributions to the parochial paper of St. Paul's. We have found it to our advantage, and of our readers, to draw upon its columns, now and then, for pungent and seasonable utterances. To one of his spirited bulletins, under the caption of "Deserters," however, we respectfully take exception, accepting many of his premises, while unhesitatingly rejecting his conclusions. As the text of his "excursion" is drawn from this department and our own summary of Easter Service Kalendars, it is hardly necessary for us to enter further into personal explanation. Here is what Mr. Gilbert, in substance, has said:

The true Church musician (who must necessarily be a loyal Churchman,) views with alarm the increasing number of choir directors in this country, who are deserting from the ranks of those who, for generations, have given their whole life-work to the grand cause of Anglican Church music, or perhaps it would be better to say, in a broader sense, music written specially for the offices of the Church of England and her daughter in America.

We do not mean to discuss in this article the substitution of the Gregorian for the Anglican school, but strenuously to object to the drawing in of Roman Catholic mass music at our great festivals by some of our leading choirmasters. It is not our object to enter into the intrinsic musical value of such works as Gounod's St. Cecilia Mass, Schubert's Mass in F., Haydn's 3d Mass, Guilmant's Mass in E. flat, Schubert's Mass in C., Hummel's Mass in B. flat, Ambroise Thomas's *Messe Solennelle*, Gounod's 2d *Messe des Orpheonistes*, and Haydn's 7th Mass, all of which appeared in the Choral Directory of The Living Church as part of the Easter music for 1890; but we do insist, that such music is not ecclesiastical, from a good Churchman's point of view, and that our offices, so grand, yet so simple, do not call for such excessive tone-coloring so characteristic in Continental composers' works, and seemingly demanded by *their branch* of the Catholic Church.

The selection by choirmasters of these Roman Catholic masses for the greater festivals of the Church, is an implied insinuation to such Church composers as Stainer, Barnby, Calkin, Eyre, Stanford, Garrett, Elvy, Tours, Cruikshank, Woodward, Haines, King Hall, Bridge, Martin, Smart, Field, Macfarren, Monk, (and how many more,) that they have not written any service worthy to be sung in our churches on Easter Day.

When such men as Tallis, Farrant, Birde, Morley, and Gibbons, built the solid and substantial foundations; and Childe, Rogers, Aldrich, Creyghton, added the second course, they left it for their followers, Purcell, Croft, Kent, Hayes, Nares, Crotch, and Wesley, to outline the proper structure of English Church music. How anxious the composers of modern times have been to carry out the designs of the great builders of our cathedral song, is shown by the number of Services that are published yearly, and the last thing our "deserting choirmaster" can say is: "I have no material to choose from."

There is still one point more that ought to prove a practical objection to the use of these R. C. Masses, *id est*—The treble part was never intended to be sung by boys, nor can an ordinary child enter into the meaning of melodies much too difficult, and much too high, for one so young and sparsely trained, (no matter how competent the trainer,) as the ordinary choir boy is. If we remember rightly, one rule the old Church composers worked by, was never to carry a treble voice above the staff. Many of our modern writers would do well to copy this practical rule, especially keeping in view the fact that the temperament of most organs of to-day is not set at French pitch, (where it should be).

Mr. Gilbert's own grouping of successive schools in religious musical art argues and demonstrates at once, growth and advancement. Neither of these periods was a finality or a consummation. They were, each and all, successive steps in a coherent æsthetic and religious development, from the archaic, ascetic "uses" of Merbecke and his contemporaries, when choral music was almost exclusively priestly, sung by priests and clerical officiants, of whom the Celebrant was primus or soloist, down through the next period, of sober and ancient idioms, adhering, for the most part, closely or in feeling, to the musical modes of the ritual, as Farrant, Birde, Morley; then a further advance and growth, which had felt something of continental inspirations, modified by the music of the Reformation; then the purely Anglican anthem and motett period, wherein the services present few if any analogic relation with either preceding or contemporaneous European Schools; and then, finally, the modern Anglicans, who have grafted much of continental idiom and inspiration upon the vigorous and independent harmonists whom they succeeded.

All this represents correlative gradations of growth and development. While Catholic truth and the Catholic Faith has remained unchanged through all these centuries, it has experienced periods of dimness, of repression, almost of suppression, and, at last, of the largest and fullest resuscitation. Where can Mr. Gilbert find ground, therefore, for a congruous, liturgic music during a stretch of centuries that has developed half a dozen liturgic, æsthetic, and literary periods, not to speak of varying phases of theologic expression? There is no such thing. There are existing, sporadic Church centres where the ancient ways in liturgic music find acceptance and sympathetic comprehension, as in conventual and monastic life and their outgoings. But nothing exists or can be rationally urged which may constitute any or all of these shifting phases of Anglican music, *de fide*, and authentic guinea stamps of ecclesiastical loyalty. Indeed, we may turn the guns, and with equal or greater force show that the second period was a revolt from the earliest, the third a greater revolt against both, and the last, or current school, as utterly cut loose from the past, while somewhat awkwardly seeking affiliation with the artistic life of the present.

And here justice to the truth requires that we lay down the larger claims of the great Catholic art, music, architecture, and all seemly adornings, as against provincialism in art, architecture, and æsthetic idioms. Anglican music is, *ex vi terminis*, by itself, an isolated provincialism. Where shall we find, in its larger middle period, even, any recognition of Eucharistic music in its large completeness? For how long a period were *Benedictus qui venit*, and *Agnus Dei* unsung, unfelt, and unknown, in that long Sahara of the Middle Anglican school? And where do the later Anglicans look for their models and idioms in their completed "Masses" and 'Communion Services" if not to the continental composers? The very men named by Mr. Gilbert,—Barnby, Stainer, Eyre, Calkin, Tours, and the rest—have drawn their inspiration largely from the same fountains where Gounod, Schubert, Ambroise Thomas, and the other great European contemporaries found their ideals and inspirations. Under their reverent discipleship the Anglican Eucharistic Service is dropping off its provincial narrowness and bareness, and blossoming out into the legitimate completeness of the Eucharistic worship of the One Catholic Church, so that the faithful may find familiar usage and idioms, and musical interpretation as well in St. Paul's and Westminster as in Notre Dame and the Madeleine. There has occurred a great rounding up of strayed, lost, or stolen good things which are no parish or provincial holdings, but which of right—birth-right—belong to the whole Catholic Church.

It little becomes Mr. Gilbert, or any other idealist, to stamp any class of Church musicians, "deserters," since they who admire, respect, and, for the larger part, use, the great living Anglican composers as a staple, are æsthetically at loggerheads with all the preceding schools. None of them enter into the deepest spirit of the earliest forms of Eucharistic music, so profoundly as does Gounod, everywhere in his motives and themes; while the great middle school of Anglicans virtually ignored Eucharistic music altogether. No one knows this better than Mr. Gilbert. And with far better grace might such musicians be called to account for their violent inconsistencies in giving the least quarter to the latest Anglican school, or, indeed, any of the Anglican composers who represent an un-Eucharistic liturgic worship! The earliest school was sincerely Eucharistic; so is the latest school; and between stretches a wilderness of liturgic desolation, for the most part without a definite Eucharistic conception and expression.

But Mr. Gilbert has opened up a wide and partly painful subject. For it lies within the common experience that the latest Anglican school is too often tedious and tasteless, save for very learned listeners. Its excessive learning teases and strains the musically illiterate. They need and hunger after melody, and harmony in melodious relations, but are too often put off with prodigious exploits and achievements, a very tempest of bewildering harmonies, involved, obscure, unintelligible, deafening; and all this with absolute impoverishment of all melodic beauty and spiritual repose. Services and anthems of this sort may be specified in abundance, which pass over an average congregation leaving them tormented, muddled, over-strained with fruitless efforts to hear and understand, until

> Silence like a poultice comes
> To heal the blows of sound.

If all of them wrote with the gracious sweetness and suavity of the Rev. Canon Woodward, *e. g.*, there would be little to complain of. But the latest school, for the most part, is weak and sterile in tonal beauty, and tenderness, and profound religious feeling; and this is just what nine congregations out of ten believe that they find in Gounod's *Solennelle*, *Cecilien*, and the 2nd *Orpheoniste*. And these are as much and truly ours as is Gothic architecture, and ecclesiastical symbolisms, and every other good and perfect gift that comes of the loving ministrations of God the Holy Ghost, throughout His Catholic Church. Let us then call no brother, "deserter," who enters into this larger life and love of Eucharistic worship.

When Mr. Gilbert adduces the incompatibility of modern forms of melodic construction with the normal range of the boy chorister, he apparently ignores the modern head tones of the boy-voice, which provide adequate compass for even the most extravagant and high-flown treble. Of this vocal capacity, the ancient and middle-period composers were ignorant. But a corollary is immediately deducible from the fact, which we have not hesitated to insist upon, for years past. And it is this—that while the old and early composers wrote for, and are adapted to, the natural register of the boy-voice, the continental composers of all ranks wrote universally for adult mixed voices, and that adequate interpretation of their compositions, ecclesiastical and otherwise, can be had only with a choir of adult mixed voices.

In conclusion of the present consideration let us say that the Anglicans need to give us more of the ecstasy and irresistible delight of calm, elevated, sustained themes, held steadily before the affections, rather than the scientific contemplation; more of devotional rapture, simple and companionable, with less visible and pretentious learning, and mastery of structural art, in which none but sciolists and scientists can have cognizance. Let us note for example, beside Gounod, in further illustration, Mendelssohn's "Hear my Prayer," "He keeping watch over Israel," Dr. Spohr's "How lovely are the messengers," the wonderful choruses and voice-part passages of Dvorak's *Stabat Mater*; all full of sustained passages, and delicious thematic passages that cling and reverberate with precious reiteration, with unfailing and uncloying delight. We do find at intervals something of the sort, in the latest Anglicans, as Field's *Te Deum* in D, Smart's in F, much of Elvey, passages in Mann, Barnby, Woodward, and so on; but our point remains good, that the latest Anglicans as a class, fail to satisfy the necessities of the worshipful and feed the raptures of devotion, while their wonderful learning, on the outside of their construction, challenges the admiration of the learned while leaving unfed and uncheered the hearts of the worshippers.

While another wing, the north, is rapidly approaching completion at the Metropolitan Art Museum, Central Park, New York, the Board of Trustees are on the alert for the enrichment of the art treasures collected and preserved therein for the delight and instruction of the people, who are in a fair way to have the best of everything essential to the development of a true and symmetrical civilization. This is as it should be under a government from the people, by the people, and for the people. Just now the trustees are moving for the form-

ation of an adequate collection of plaster casts which shall represent the ethnic progress of sculpture and architecture from the Egyptian down to existing conditions, emphasizing the Egyptian, the Oriental, the Classic, and the Renaissance. This is an Herculean undertaking, and only the feeblest beginnings exist as a nucleus, consisting of only 108 now on exhibition. The plans under consideration, if duly carried out, must swell the number to nearly or quite 2,000. A comparative survey of the principal collections will throw light on the subject. In the several incorporated art institutions of America, there are, *e. g.*, in the New York Metropolitan, 108; in the Art Institute of Chicago, 247; in the Museum of Fine Arts, Boston, 777, the largest in this country, and fairly sketching out the contemplated field. Going abroad we find in the South Kensington, London, 338; at Munich (museum), 418; in Vienna, 435; in the Fitzwilliam, Cambridge, Eng., 529; in the Dresden Museum, 613; in Bonn, 723; in Strasburg, 819; and in the Royal Museum of Berlin, 2,271. The New York committee, Henry G. Marquand, chairman, supported, besides many opulent amateurs, by such sterling artists as F. D. Millet, Augustus St. Gaudens, John Q. A. Ward, and Stanford White, propose to begin with a fund of $100,000, $60,000 of which are already in hand. As there seems to be no exhaustible limit in the amount of funds available for such public-spirited projects in New York, it may be accepted, that with time and opportunity, the committee will intelligently accomplish their project. They have set about it most wisely. In order to procure the best possible collection, the committee has published a very handsome catalogue containing tentative lists of desirable objects. The sculptural lists for the Chaldean, Assyrian, Persian, Greek, and Roman periods, were made by Edward Robinson, curator of the Museum of Fine Arts in Boston, the manual of which is an accepted model and authority. Those for the early Christian and mediæval periods, with the French renaissance, were prepared by Prof. Frothingham, of Princeton. The Egyptian list was prepared by Prof. Allan Marquand, of Princeton. All in all, this projected catalogue would form a more complete general collection than any now existing in Europe.

MAGAZINES AND REVIEWS

We have received from the Leonard Scott Publication Co. the English Reviews for July. *The Fortnightly* has twelve papers, covering generally miscellaneous topics, with rather an unusual proportion devoted to local or "Empire" interests, as "The Credit of Australia," "The Foreign Pauper Immigration," "Stray Thoughts on South Africa," and "Primitive Expeditions on our Indian Frontiers," an apt illustration of the outspreadings of that Empire, octopus-like, clutching at the antipodes in its ceaseless desire for territory and conquest. The late Sir John MacDonald is duly exalted in most of the current Reviews (his widow, meanwhile, having been elevated to the Peerage), his stubborn devotion to the British Crown during his political career in Canada politics, awakening a *post mortem* flush of national gratitude.

The Westminster Review has a second article on "Abraham Lincoln," by Theodore Stanton, devoted mainly to the Slavery Question, and Mr. Lincoln's masterly policy in dealing with it. The papers are to be continued, the English having reached the conclusion, at last, that a great historic personage, who created an epoch in his own political career, passed away under the murderous thrusts of an assassin. T. J. Cunningham discourses on "The New Darwinism," neatly demonstrating the utter inconsequence of modern materialistic induction, doubling on its own path, and supplying its refutations every decade, in the restless evolution of hypotheses more and more outrageously audacious. The writer's assumption: "We are all evolutionists now," has an uncanny sound at a time when the very foundations of that insolent and most preposterous of all the pagan brood, are buffeted and flouted even in the house of its quondam friends. The Christian-Catholic world repudiates the vast net of sophistries, and is not yet wearied of Moses, David, and all the prophets, more heartily than ever adhering to the Nicene Creed, and that Lord Jesus Christ "by Whom all things were made"! The fatuity of mental processes "evolved" in Mr. Cunningham's paper, affords the best possible evidence that hypothesis is immeasurably more difficult of assimilation than the boldest declarations of a supernatural faith. "London, Past and Present," brings to the front a subject of inexhaustible interest, a city that gathers in one a population greater than that of the New England States! at once the mystery and perplexity of Christian sociology. "Theological Evolution" is, in brief, a sketch of a gifted soul in its gradual loss of faith in the supernatural, ending in utter spiritual bankruptcy, not an evolution, but a devolution, a devastation which leaves a soul naked at the last, without God and Christ; a consummation which Walter Lloyd sets down as a brilliant and most commendable exit. Under "The Independent Section," where all sorts and conditions of doctrinaires find room, and not infrequently timely and valuable contributions are made to open or pending discussions, James Oliphant gives "Plain Words about Dancing," from a purely sociologic point of view, asserting unhesitatingly what most "men of the world" are free to admit, that, while the old stately, courtly dances of the forefathers were with purity and grace, the modern "round dances, the product of a voluptuous and libidinous social atmosphere, with the introduction of the waltz in the beginning of the present century, are essentially indelicate"; * * "are to be condemned on moral grounds" * * "that part of the religious objection is certainly due to the fact which is incontestible, that dancing encourages sexual feeling," and these are stirring words to which every priest and parent should assent. * * "To what end do we make a reverent regard for the sanctity of a woman's person the touchstone of a refined and chivalrous feeling, when we allow all the signs of a respectful approach in intimacy to be swept away before the chartered libertinism of the dance? How is it that we suffer a pure, delicate-souled girl to be clasped round the waist by a man of whose existence she knew nothing five minutes before? The wonderful convention which governs dancing, seems able to transform an act which would otherwise be the grossest insult and familiarity into the merest commonplace. Can society make an indelicate act delicate by merely calling it so?" Julian Cohen writes about "The Jews and the Bible," illustrating with painful distinctness the widespread apostasy of modern Israel in its practical rejection of "the Law and the Prophets" together with the supernatural faith and life they set forth. In this connection, the writer adds a personal reminiscence of a group of ladies, representing the most highly cultured Hebrew society in New York, educated, refined, and accomplished, who repudiated the sanctity and inspiration of the Old Testament Scriptures as long perished superstitions, the writer finding himself literally alone, the only believing Israelite in the elegant and distinguished assembly of race-Israelites. Mr. Cohen singularly enough speaks of the Jews, "that though scattered over the whole world, they still remain a homogenous (*sic*) nation!"

The Nineteenth Century this month decidedly outstrips its competitors in the general value and interest of its contents. It is, for the most part, flavorous, nutritious reading throughout. Nothing could be more entertaining than the richly diversified and contrasted papers, in turn picturesque, scholarly, and sociologic. There are fourteen papers, beginning with a brief, lawyer-like summary of the judicial view of "Gambling and Law," growing out of the "Wilson House" baccarat case, by Sir James F. Stephens, and winding up with "Sir John Macdonald's Imperial Federation," by S. B. Boulton. Of course the most delightful number, from a purely literary point of view, is found in Dr. Jessop's "1799; A Rustic Retrospect," a delicious study of "old English" rural, parochial life, humorous, artistic, humane, poetic, such a masterpiece of elegant diversion, as the reverend writer, almost alone of his contemporaries, seems capable of producing. Once more we are left in wonderment that these unique and delightful papers are not gathered up in a book and sown broadcast by enterprising publishers! Hardly less delightful in their way is "Woodlands," a wise paper on scientific forestry, by Sir Herbert Maxwell; a study of that Corsican phenomenon, "Pasquale de Paoli" by Walter Frewen Lord; "The Industries of Ancient India," by Rajah Murlie Manohar; "The Wild Woman. No. 1," an impetuous and eloquent assault on women "politicians," by Mrs. Lynn Linton, giving voice to the conclusions of conservative Christian womanhood, on a painful and disturbing question, and, with Dr. Jessop's paper, rich in quotable passages; and "A Labor Inquiry," by H. H. Campion, who runs his many-stranded dialogue-colloquy, with decided spirit, a literary exploit in which there are few experts on record, chiefest among whom, of the moderns, are Christopher North in the inimitable "Noctes," and Walter Savage Landor, in his "Imaginary Conversations." Here is another suggestive memorandum of the geographical proportions of modern London, found in "A Fair Taxation of Groundrents," by Robert Hunter. It may be taken that cab-radius London now numbers considerably over 3,000 000; the county of London about four millions and a quarter; and greater London about five millions and a half, which latter may be described as a square, the side of which is twenty-six miles long!

A good and timely table of contents, especially adapted to midsummer reading, is presented by *The New England Magazine* for August. Colonel Albert Clark, the secretary of the Home Market Club of Boston, opens the number with a bright and instructive account of the State of Vermont, past and present, giving pen pictures of all the leading men of the State. It is attractively illustrated, and its information is imparted in a light and easily digestible form. The Harvard Essays are above the average of such contributions to literature. Charles Lewis Slattery says something worth the saying in an original and piquant fashion, in "A Remedy for American Philistinism." "The Birthplace of Hannibal Hamlin" is a little descriptive sketch of Paris, Me., especially interesting at this time, when the recent death of the old statesman is so fresh in the memory of the people. William Howe Downes contributes a finely illustrated paper on "The Literature of the White Mountains." W. D. McCrackan furnishes a very interesting and valuable paper on "The Rise of the Swiss Confederation," which is also timely in view of the coming celebration in Switzerland. "Bennington and its Battle," by Edwin A. Start, is an historical retrospect nearer home, and is in a bright vein. The approaching dedication of the monument by ex-minister E. J. Phelps, gives this article an added interest.

The Church Eclectic for August has the following papers: Is Protestantism the Great Apostacy? by the Rev. John B. Williams; Eschatology; The Raison D'Etre of Lux Mundi; The Pope's Encyclical; Annual Festival of the C. B. S.; Mr. Gladstone and the Colonial Bishoprics Fund; Eugenie's Former Home; Archibald Campbell Tait; Congregationalist Tyranny; Earnest Contention for the Faith; Miscellany; Correspondence, including a review of Prof. Allen's Continuity of Thought, by Prof. Hall, of the Western Theological Seminary; General Notes and Summary of Foreign and Home News. [Utica, N. Y., the Rev. W. T. Gibson, D. D. $3.00 per year.]

THE SARDONYX SEAL. A Romance of Normandy. By Belle Gray Taylor. New York: G. P. Putnam's Sons. 12mo. Pp. 316. 1891.

This is a pretty fair novel for these times. It abounds in incident, and has two love affairs going on at the same time. The volume is gotten up in Putnam's handsome style.

THE AMAZONS. A Lyrical Drama. By Virna Woods. Meadville, Pa.: Flood and Vincent. 16mo, cloth. Price, 75 cts.

This is a dramatic narrative, in blank verse, reciting the episode of Achilles and Penthesilea, queen of the Amazons, whose duel before the walls of Troy is mentioned in the Iliad. There is poetic ability with occasional expression of thought that cannot fail to interest. The passages on love and marriage, and life with its memories, are particularly worth attention.

CLERGY AND CHOIR. By the Rev. Charles R. Hodge, of the diocese of Chicago. Milwaukee: The Young Churchman Co. 1891. Pp. 152.

Another book, on this subject, following Mr. Stubbs and Mr. Sheppard, betokens the lively interest it continues to develope; and there is room for yet further consideration and illustration, without fear of exhausting it. Mr. Hodge writes from his varied personal experience and knowledge both of Church music and choral organization. He understands the wants and difficulties most frequently encountered, and the readiest methods for meeting them. He also has the double advantage of both clerical and musicianly experience, and thus becomes a trusty expositor of both interests. Especially for churches and clergy who are setting out at the beginning, to create a choir, without local traditions, experience, or competent advisers, this little book is likely to prove exceptionally helpful. Even its seemingly excessive devotion to detail in practical matters can hardly come amiss. For pioneer work as well as in parishes where special training of boy choristers is required, Mr. Hodge has provided much valuable assistance in the way of vocal exercises and illustrations. We note with much satisfaction his breadth of view which accepts all species of choral organizations according to local resources and emergencies, and finds good in everything that heartily undertakes to promote the reverent worship of God in liturgic services. Of course no such treatise can assume to be exhaustive; so we will venture to suggest that while Mr. Hodge has given his attention chiefly to the vested choir, very much may yet be done, and perhaps needs to be done, in the way of encouraging the development of men's choirs or the 'Orpheon" movement, which has found such favor abroad and which was recently so splendidly exemplified in Dr. Messiter's commemoration service in Trinity church, New York. We take the liberty of suggesting that Mr. Hodge's book may be read with advantage by all choirmasters and musical directors, however experienced, on the general principle that even such as these are never too old to learn. So we bespeak for it a wide circulation and a cordial welcome.

DAMRELL & UPHAM, Boston, have issued the third edition of the Rev. Andrew Gray's valuable tracts on Apostolic Succession and Confirmation. They should never be allowed to go out of print. The first is a brief statement of what is meant by Apostolic Succession, is valuable from its list showing the succession from St. John, and is enriched by notes. The second tract, on Confirmation, is the more nearly to our mind of any that we have seen as an ideal help in the instruction of candidates. It takes and enforces a thoroughly Churchly view of the laying on of hands in its sacramental character, and is just such a tract as a pastor would want to place in the hands, and commend to the study, of his candidates or other inquirers.

THE HOUSEHOLD.

UNDER THE STARS.

BY LAURENCE B. RIDGELY.

Orion blazes in the dome of night.
Across the sky the opal stars are sown,
Queen of their lustrous circles, zone in zone,
The pole star shines with fixed and quiet light.
Right through their midst, in splendor pure bedight,
The planets walk, in glory all their own;
Like martyr souls, through fire to fame made known,
'Mid all the host of saints more simply bright.

Up from the east, high climbing, wave on wave,
In misty glory mounts the Milky Way,
Through vaulted arches of the upper air
As from before the altar, through the nave,
The fragrant clouds, on some high festal day,
Rise from the censer with the chanted prayer.

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

By The Author of "The Lost Barrel."

CHAPTER IV.—A SUNDAY'S SERVICES.

Mark Fayerbrother was a man to whom the reading of the Church service was always a pleasure, which was fully shared by those who heard him. He possessed a clear, rich voice, which he used without effort; and he read with feeling and sense. The Exhortation was hardly over the next morning when the people of All Saints began to be aware that the officiating clergyman was of a different stripe from any of the candidates to whom they had heretofore submitted. It is to be feared that their attention, presently, became occupied more with the manner in which the prayers were read than with the prayers themselves. The earnestness of the minister quickly communicated itself to the people, however; and it was with sudden surprise that they found themselves, by and by, at the end of a service which had too often been made to seem tediously long to them. They watched the clergyman with interest as, during the last verse of the hymn, he made his way to the pulpit with his embroidered sermon case in his hand and stood waiting for the choir to finish, looking easily about him as if to acquaint himself with the quality of his audience. It seemed a foregone conclusion, that a man whose bearing and appearance was so removed from the ordinary must have something to say to them out of the common run.

Whatever else may have been thought of it, either at the time or in the later discussion of it, there certainly was no feeling in the congregation that Mr. Fayerbrother's sermon was in any sense common or inferior. The Reverend Mark's congregation at home was one of the finest in the city, large, intellectual, wealthy, and very worldly; and his preaching was extremely popular with his people. To say this last is not to say that he did violence to himself in any way in order to make his preaching popular. He was not the man to do that; he could but preach what was in him. But, so much being understood, to the fact might be left almost entirely the characterization of his preaching. He claimed to be a true Churchman, but he gloried in being a progressive one; and in the development of his texts he did not stop to enquire what the Fathers had made of them or what dogma they went to prove; he interpreted them out of his own heart and experience, and out of the hearts and experience of the men and women he addressed, and he preached from them the human truths that Christ had taught, striving to hold these up to men and show them that they were beautiful, hoping thus to make them care for them and live by them. He preached, in short, a Christianity that, whatever its defects, was always lofty, generous, and human; and, bringing to the task as he did, an unusual gift of eloquence and a mind exceptionally bright, it was not strange that his preaching was popular. His sermons would have been described by those who distinguish in such matters as "intellectual" rather than "gospel" sermons. He was accustomed to preach without notes; but in going away from home it was a simpler matter to take a written sermon.

The sermon preached by Mr. Fayerbrother at Norrington this morning, though one of his plainest and least pronounced, (it had been selected with a view to use in his brother's pulpit at South Uppington,) was yet an excellent example of the intellectual style of preaching referred to, and as such, aside from the value of its teachings, its reproduction here, were it possible, would have undoubted interest. Its subject was "The Unknown God in Human Lives;" its thought, that amid our common, every day idolatries there is to be found in almost every human life, could we come to know it well, some special object inspiring a different and finer devotion,—a man or woman or child unselfishly loved, the violin or pencil that is taken up at night, the books among which one's happiest hours are spent, the flowers that are cared for daily, some strict conception of duty or abstract notion of right and wrong that is bravely adhered to—and that this is really, like the ignorant worship by the Greeks of their unknown god, the manifestation of a grander capacity within us, the unconscious reaching out of our nobler selves toward those higher and nobler things for which we are surely fitted and to which, if we would but comprehend and obey the impulse, it might lead us. But to reproduce the language, in which, with a thorough mastery of style, a singular power of sympathetic analysis, and a fancy that was of the poets themselves, this thought (bare enough in its simple statement) was set forth and developed, until it became something strangely beautiful and true, is as much beyond the power of the present writer as would be the reproduction of the physical grace and power with which the sermon was delivered; and the task is reluctantly (though with entire confidence) left to the imagination of the reader. The congregation listened with an interest which at no moment could have been seen to flag; and at its close the people felt themselves to have been stirred as perhaps they had never been stirred before.

The spell was upon them still as, the service over, Mr. Fayerbrother emerged from the robing room, and, after stopping a moment to acknowledge the commodore's ceremonious introduction of Mr. Penniman and one or two other members of the vestry, came down the aisle. They looked at him with awe and admiration; but he established himself with them at once, shaking hands among them as though they were his own people, speaking in his assuring, pleasant way. And when, with Miss Lundie, he had disappeared, they said to each other that certainly he was a wonderful man and that they never had heard so fine a sermon.

A similar opinion, meanwhile, was finding warm expression in the robing-room. The Honorable (and very stout) Mr. Van Tromp, who represented the interests of the town (and incidentally those of a certain railroad corporation of which he was vice-president) in the State legislature, was full of enthusiasm.

"I give you my word, sir," he declared, at once claiming the floor and formally addressing himself to the junior warden, "I never heard such a sermon as that in all my life, never! It was fine, sir, fine! That man has magnetism. I never heard better preaching than that, not in Trinity church, Boston. I give you my word I never did."

"You're right, there!" exclaimed John Robert Day, a particularly well-dressed, middle-aged young man, secretary of the Hope Iron Works, who served the vestry as its clerk. "A regular rattler, wasn't it? That's the kind of man we want. He'd fill this church up in no time, cram-jam full."

Commodore Lundie looked quickly from one to the other of these speakers, quite enraptured by such emphatic confirmation of his own views.

"Yes, indeed!" cried he, vigorously grounding his gold-headed cane upon the carpet. "He's a tremendous fellow, isn't he? You can feel him preach way down into the toes of a cork leg." He thrust out his artificial member. "'Twas a famous sermon,—eh, Penniman?" He turned this last encomium into a question and cast it into the direction of the treasurer. The commodore was morbidly fond of unanimity.

Mr. Penniman was counting the money in the alms-basins, and waited a moment before he answered, with habitual caution:

"Why—yes—I am sure—yes, I should say it was a very remarkable discourse." But then, while he instinctively found employment for his fingers in straightening a column of dimes upon the table, he added in a tone just perceptibly depreciative: "After all, however, it was a written sermon. It is hard to judge a man from a written sermon. I should like to hear how he would get along without manuscript."

"Sugarsticks, Penniman!" cried the commodore, more irritated by the fact of this objection than heedful of its especial ground. "What do you expect, I should like to know? Do you think you're going to get Phillips Brooks, or the Archbishop of Canterbury, for thirteen hundred dollars?"

"Can we get him for thirteen hundred dollars?" John Robert Day relevantly inquired. "Who is he, anyway? Where does he belong?"

"He is the rector of a country parish down in Connecticut," explained the commodore. "It can't be a very large parish—only fifty-odd communicants. And his salary can't be very large, either, I suppose. Probably he doesn't care for salary: has means of his own. And I happen to know—that is, I've reasons for believing—I'm inclined to think, that is,—that we can have him if we want him." The confusion of this final statement was due to a violent effort on the part of the speaker to distinguish (though to his own mind the distinction was not important) between what was, so to speak, experimentally ascertained and what was still purely a matter of faith.

"Want him!" ejaculated Mr. Van Tromp. "Of course we want him! You could vote him into the parish this minute, by acclamation. I give you my word, sir, he's a prize."

"Yes, sir!" John Robert Day vehemently joined in.

"You're right!" exclaimed the commodore. "You're right! He's a prize, and we're bound to capture him. As for preaching without manuscript"—with a lofty glance at the treasurer—"I'll wager a month's pay he can do it like a book. You should hear him talk."

"Ah," murmured Mr. Penniman, still fingering his dimes and quarters. "No doubt you are right, Commodore Lundie. I sincerely hope you are. A minister should, it seems to me, always be able to preach without notes. Perhaps he will give us an opportunity of judging his ability in that respect at the evening service. No doubt he will." Then, carefully gathering up his money, he inquired with great apparent innocency: "What does Miss Lundie think of him, Commodore?"

"She thinks he's an uncommon clever fellow," replied the commodore testily. "And she'll say she never heard a better sermon in her life than that this morning."

Nevertheless the commodore, in his heart of hearts, was by no means thus assured of what his sister might say; and it was with much inward trepidation that, an hour after dinner, when their guest had gone off to enjoy the "nap between services," which is a clergyman's unquestioned privilege, and upon which so thoughtful and determined a hostess as Miss Lundie did not fail to insist, he opened the subject.

"Well, Tempie," he began, standing at the lemon tree by the window, and pretending to himself that he was counting its fruit; "we've heard him preach."

Miss Temperance had just seated herself at the centre table and taken up her Living Church.

"Yes," said she, after a moment; "we have heard him preach."

The commodore, without looking around, found distinct encouragement in the mild, reflective tone in which this answer was spoken, as well as in the negative character of the answer itself. He peered among the leaves of the tree a moment, delightedly, making search for a nineteenth lemon that he knew perfectly well not to be there, and then ventured a little more.

"He gave us a mighty fine sermon, didn't he?"

"Yes," was the response, in the same thoughtful tone. "He gave us a very fine sermon." Then at once, with an increase of emphasis, "There certainly can be no doubt about that."

The commodore glanced at her over his shoulder, marvelling somewhat. Miss Temperance, absently polishing her eye-glasses with her cambric handkerchief, was evidently deeply considering the subject with herself. Her brother presently put his hands in his pockets and walked along to the other of the piazza windows. From there,

after a moment, and with a desperate summoning of hardihood, he turned upon her all at once and asked point-blank:

"Well, then, what do you think of him, now you've heard him?"

"To tell the truth," said Miss Temperance, with an absence of characteristic force that was getting to be astonishing, "I don't know what to think. I am completely puzzled."

The commodore stood still and looked at her, raising his eyebrows and whistling softly. If he could believe his eyes and ears, here was his sister Tempie, notoriously the most positive and decided of women, sitting there before him in an attitude of abject doubt and indecision, and confessing that she did not know what she thought! He strove feebly for one instant to close his mental grasp upon this fact, to realize it, to make use of it. But it was too much for him. It began to turn his head. He felt as if he had suddenly been put in command of the ship, himself. And it was with the arrogance of superior rank that he now further declared,

"It wouldn't be an easy matter for *any*body to find fault with *that* sermon."

The unaccustomed ring of this remark seemed to restore Miss Temperance instantly to a consciousness of the fact that it was *she* who had been speaking and her brother Theodore to whom she had been addressing herself. She drew herself up in her chair and slowly turned her head toward the commodore with an air of bringing herself to bear upon him.

"On the contrary," she rejoined, with that majestic, quelling manner that her brother knew so well, and in the face of which open insubordination was certain to prove itself the height of folly; "On the contrary, it would be the easiest thing in the world to find fault with it."

"What, I should like to know?" grumbled the commodore, returning at once (metaphorically speaking) to his own side of the deck, but with much sullenness and want of alacrity. "What fault, I should like to know?"

"The text was not from the epistle or gospel for the day, to begin with. The text (or the subject at least) should, in my opinion, always be from the epistle or gospel for the day."

"Humph!" declared the commodore. "Not one clergyman in twenty preaches regularly from the epistle or gospel for the day."

"I don't agree with you," observed Miss Lundie, frigidly. "And they ought to do so, whether they do or not. Moreover,"—after a short pause, during which she had turned away and grown thoughtful again,—"it was not what I should call a gospel sermon, either. A clergyman should certainly always preach gospel sermons."

"If that wasn't gospel that he preached this morning," said the commodore, "I should like to know what it was. I feel better for it this minute. And so do you."

"Yes," murmured Miss Temperance, with such unwonted softness as amply vouched for the sincerity of the acknowledgement; "Yes; I do." And she added frankly as she still considered, "And I haven't a doubt that such preaching as Mr. Fayerbrother's would do a vast deal of good in its way."

"You're right!" cried the commodore, with instantly rekindled enthusiasm. "I tell you what it is, it would do a great deal of good." And then he felt encouraged to frame the final question.

"Well, then, would you—do you think we'd better give him a call?"

"You could'nt get him if you did," answered Miss Temperance, with an evasiveness of which, to do her justice, she was quite unconscious. "A man like that could command a large salary." In point of fact she had a much keener appreciation of Mr. Fayerbrother's abilities than the commodore himself.

"Well, but suppose we could get him," persisted her brother. He felt, for certain reasons, that he was better qualified to form an opinion on this point than his sister.

"I really am not prepared to say," Miss Temperance fairly acknowledged. "I have not thought of it enough. Wait until after the evening service."

After which she fitted her gold-mounted eye-glasses to her aristocratic nose and took up her paper; and the commodore, although conscious of the same anxiety and uncertainty as to her opinion with which he had begun the conversation, felt the subject for the present dismissed.

The sermon at the evening service was, as Mr. Penniman had ventured to hope, an extempore one. The fact was due, however, not to the intention of the preacher, (who brought his sermon to church with him in his pocket, as he had done in the morning), but to the special interposition, so to put it, of Mr. Penniman himself, —an interposition amusingly characteristic of that somewhat sinuous individual. During the afternoon, in thinking the matter over, the treasurer had represented to himself, that since it seemed likely that Mr. Fayerbrother would be called to the parish, the question of his ability to preach without notes was a vastly important one; and he was able to evolve a plan which seemed calculated to settle it with peculiar effectiveness. Shortly after service began, therefore, he left his shadowy seat in the back part of the church, and stealing cautiously out, made his way around to the robing-room. Waiting until he heard the clergyman go to the lectern for the lesson, he softly entered, and finding upon the table, as he had expected, an elegant sermon cover containing two sermons—one that had already been preached, and one, doubtless, that was intended for use at the present service —he quickly abstracted the latter and laid it out of sight beneath the square prayer-book. Then, with the same Arabian silence, he stole out again and back to his seat.

Mr. Fayerbrother, coming out during the singing of the hymn and taking his sermon case from the table without looking into it, did not discover the loss of his manuscript until he got into the pulpit. He looked down at the place where it should have been, scowling a little and wondering what he could have done with it. Then with an air of decision he left the pulpit, walking straight to the lectern and turning over the leaves of the Bible for some seconds. Seeming at length to find what he was in search of, he suddenly threw back his head as if impatiently ridding himself of the annoyance the mishap had caused him, and reading a text from 1 Peter iii: 10, 11, he preached from it, with an ease and readiness that proved him beyond doubt a master of the art of unstudied address, a manly, earnest, practical, (at times passionately eloquent) sermon on the Christian life. Mr. Penniman, at its close, was abundantly satisfied with his test; and the congregation were more than ever delighted. Commodore Lundie could not refrain, in an accent of confident triumph, from at once asking his sister what she thought now; and Miss Temperance was irresistibly moved to admit that if they could secure such a man as that for a rector, they had better do it.

As for Mr. Fayerbrother, when he came to put on his overcoat he discovered the missing sermon in its inside pocket.

(To be continued.)

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The Wisconsin Times.

CHURCH WORK FOR DEAF-MUTES.—Among the many praiseworthy and laudable institutions of the nineteenth century, the education of the deaf must take a front place. Schools for the deaf, recognized and supported by the State, are formed from one end of this country of ours to the other. These schools enable their graduates to take their places side by side with their more fortunate and hearing brethren, at bench or desk, at printer's case or artist's easel, at plough or anvil, by giving them a sound and most business-like education. Nor is this all, for while at school cultivating their intellectual powers, they receive a thorough training in morals, and in the cultivation of the fruits of the Spirit, being taught to look up to the Great Father of all for pardon and salvation through faith in the atoning blood of Christ. The deaf are fully competent to strike out for themselves, so far as earning the daily bread is concerned, but their social privileges are limited, and their means of getting religious instruction so uncertain, as the Church has but a handful of hard-working missionaries here and there over the length and breadth of the land, holding religious services in the sign language in the more important towns, visiting the scattered "silent ones," keeping up their early training, and leading them onward and upward to nobler and higher things. The report of one of these faithful workers is before us. It is the fifteenth annual message of the Rev. A. W. Mann, general missionary to the deaf in the nine Mid-Western States, and covers the period from July, 1889, to July, 1890. No need for him to tell us that he has spent two-thirds of his time away from home; for any one can imagine the amount of travel and work to be done to minister in spiritual things to a flock thinly scattered over a pastorate comprising the territory north of the Ohio river and east of the Missouri river. In the time covered by his report, he held one hundred and eighty services, baptized forty-five persons, and officiated at four marriages. Besides this work must be reckoned the more difficult and trying work of a missionary, the house-to-house visitations. As Mr. Mann says, the mission everywhere is one to individuals.

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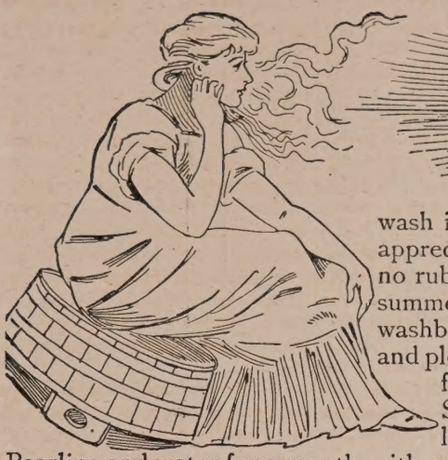

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In these days when western investments are proving so unsatisfactory, and when men have come to look with caution upon southern enterprises also, it is gratifying to receive such a statement as has come to our hand from the East Tennessee Land Company, whose advertisements have often appeared in this paper.

It shows the state of the financial affairs of the Company up to July 1st very much in detail, and according to the figures given, as taken directly from the Company's books, its total liabilities are only about $600,000, of which two-thirds are very remote, or entirely contingent and nominal; while the total resources of the Company, with its vast area of agricultural, coal, and iron lands, estimated at cost only, are $3 517,714.39. The Company, therefore, shows an actual surplus of resources, over all liabilities as to creditors, of nearly $3,000,000; and its third semi-annual dividend of 3 per cent has recently been declared. As the outstanding capital stock of this Company is only $2,000,000, the figures which are made public give an actual value to the same of nearly 50 per cent above par. This is the Company which inaugurated Harriman, Tenn., barely 18 months ago, and which by its conservative yet progressive business character, its high standing for integrity, and its economic and moral policy of prohibition, has created in the short space of one year and a half a city of three thousand souls, with not a saloon to curse them

The E. M. Jenkins Palestine Party leaves New York by French Steamship, La Normandie, Sept. 6th. (See adv't)

Have we any truly great men at the present day? Some doubt it, and ask to be shown the modern Washington, Franklin, or Webster. However this may be of one thing we are sure, there never was a greater blood-purifier than Ayer's Sarsaparilla.

Cleanse the scalp from scurf and dandruff; keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

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THE CARE OF THE BABIES.

THE CHILDREN DURING THE DAY.—We can do very little to make the children cool and comfortable in the hot city, but that little seems to lie in giving them as good a substitution as possible for the country. Near all our large towns, there are parks and pleasure grounds, and to these the children should go very often; but not in the usual picnic style, which sets the hour of departure in the midst of the heat. Instead of this, rise very early, give the little ones a breakfast of summer fare—no greasy meats or made dishes—and be ready by seven o'clock to take the cars to the park. Here the children romp and play, following the shade until eleven, which hour finds them in the neighborhood of a dairy where good fresh milk can be had. This, with their home-made sandwiches gives them a plentiful luncheon, and they can go back in the shade for four or five hours more, returning home in the cool of the evening; or, if the glare and heat are great at noon, they can find comparative shelter in an open car on their way home, and the lunch can be eaten in the house. Afterwards the children are to be sent to the darkened chambers for the *siesta*. In either case, the late afternoon brings a royal bath and fresh, dainty clothing. One enterprising mother carries out one or the other of these programmes every fair day of the summer, varying the park picnics by excursions on the river and to the sea; but I think that for her and for them, this must, in the end become fatiguing and even hurtful. We often forget how warm-blooded little children are, and load them with clothing to prevent sudden chilliness. Instead of this, provide wraps for a change, but start the children out lightly clad. Make them as comfortable as possible, too; lift up that mass of shining hair which is heating Mary's back past endurance, and pin it to the crown of her head. Throw into the bath a bag of bran; its effects are cooling, and it prevents and cures prickly-heat. If the day has brought sunburn to the delicate skin, dress it with lime water and linseed oil beaten to a smooth paste and spread on linen. Never allow children to fret about the heat. Keep their minds from their discomfort by employment. There are numberless ideas for this to be adopted and adapted from the kindergarten. Then send them to bed very early that they may use every cool moment in refreshing sleep.—*Ladies' Home Journal.*

Babyhood suggests a very simple, but invaluable, expedient, which every one can produce, for accommodating the baby by night within reach of the mother's hand, yet without danger to itself or inconvenience to her. It is nothing more than a suitable elongated basket, or box, to receive the baby in its bed, and to be suspended over the mother's bed by cords from hooks screwed into the ceiling. Adjusted in a convenient position, it is accessible to the mother or nurse, by simply sitting up in bed, to attend to any of the little one's wants; or in case of need it may be soothed by very slightly swinging the suspended couch with a cord attached. Simple barriers should, of course, be applied to prevent the baby climbing or falling out. This plan is wholly advisable with a hired nurse. But there is no place like the mother's bosom for the baby when that is safe and convenient for both.

BARLEY WATER.—Two ounces of pearl barley to a quart of water. The recipes for this differ principally in the time allowed for boiling. Francatelli, usually a good authority, says 20 minutes, while four to eight hours are recommended by experienced nurses and cooks. Like all other sick-cookery, it must be a matter of the patient's individual liking. When boiled, it must be allowed to cool, then strained, and lemon peel and sugar added, if the flavor is liked. When merely a drink is wished for, three hours is a fair time to boil, but as barley contains a large proportion of gluten, it is often ordered specially for infants when milk cannot be borne, mixed with veal tea or sometimes milk. This should be cooked for eight or even twelve hours.—*Good Housekeeping.*

RELIEF FOR MOTHERS.—A physician rarely meets with anything in his labor as a healer of the "ills flesh is heir to," which so calls for his sympathy as a bad case of abscess of the mammary glands. Often both breasts are involved, and I have, in one case, lanced each five times at one sitting. Weary weeks of bandaging followed, while suppuration exhausted the vital forces, and the poor baby took its chances at the hands of a nurse. After using the remedies given in our medical books, to no purpose, I made a careful study of these cases, and can offer a glad release from this terrible, and often disfiguring, malady. In about three days after confinement, when the breasts begin to fill, if hard, painful spots appear, bathe them with hot water, dry thoroughly with a hot cloth, and anoint all the hard and tender spots with vaseline. Repeat every half hour, if necessary. The relief is generally immediate. If the case has been allowed to "cake," or has done so in the face of the doctor's well-meant endeavors, do not hesitate to suggest its use, as it will absolutely cure the pain and cause the inflammation to cease. If suppuration has actually taken place, the lance may have to be used. Let the doctor decide. While waiting for the abscess to "point," use the vaseline to relieve the pain and relax the tense condition.—*J. G. L. Myers, M. D., in Ladies' Home Journal.*

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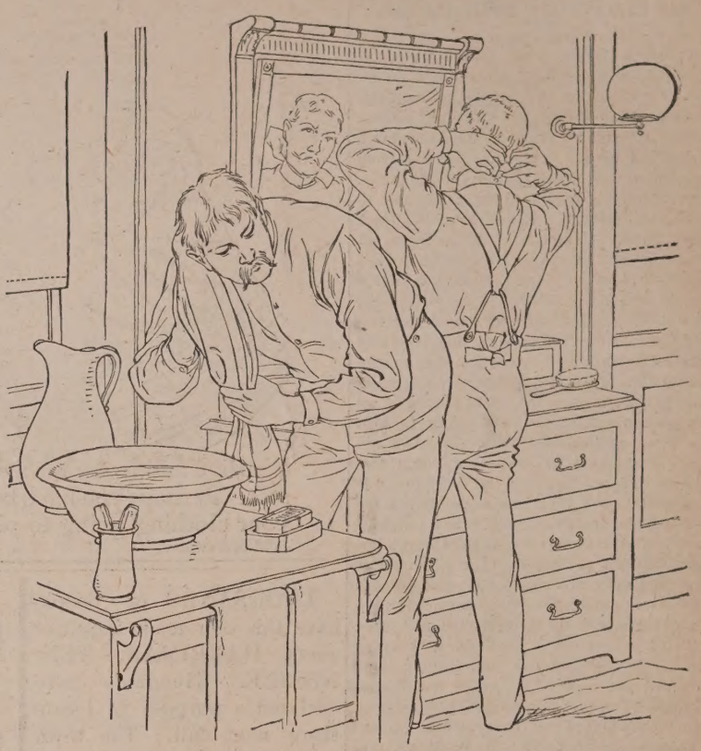

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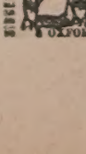

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